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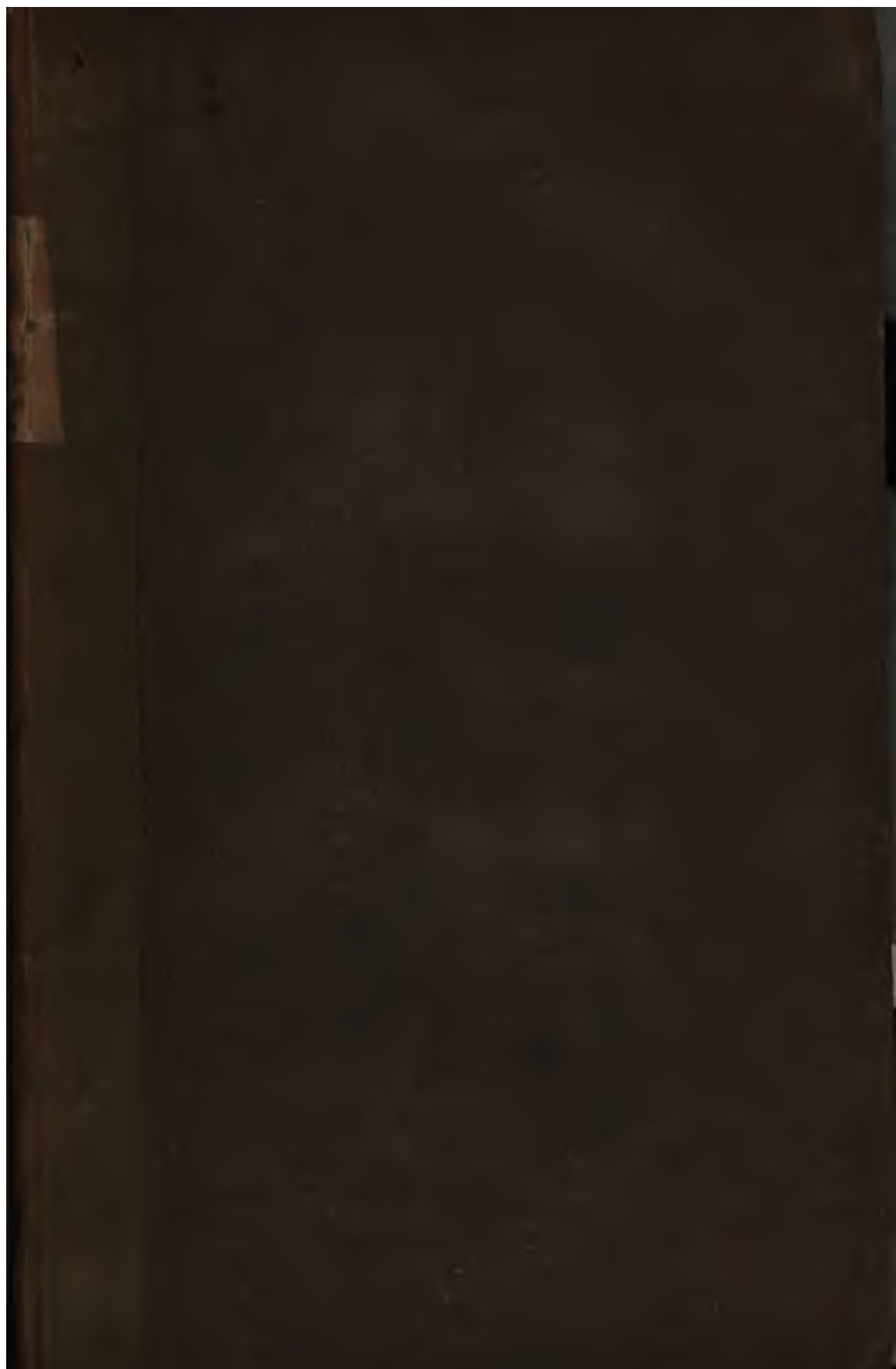
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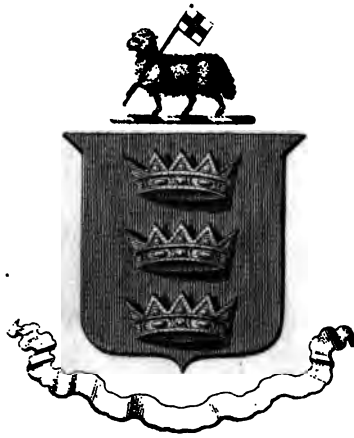
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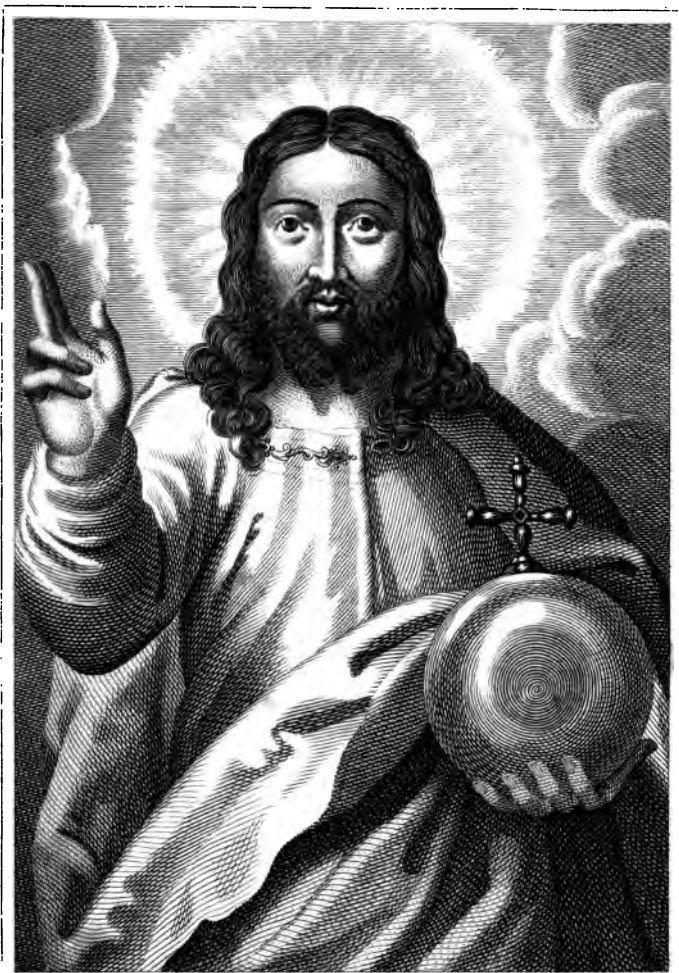


Roger Lee









Rudens Pinax

in a. v. 1818

SALVATOR MUNDI.

Engraved for Hiltmann's 'Life of Christ.' - Published - December 1818.

THE
L I F E
OF
JESUS CHRIST,

INCLUDING HIS

Apocryphal History,

FROM THE

SPURIOUS GOSPELS, UNPUBLISHED MANUSCRIPTS,

&c. &c.

EMBELLISHED WITH A HEAD OF JESUS.

London :

Printed by G. H. Huttman, Fenchurch Street,

And Published by SHERWOOD, NEELY, and JONES, Paternoster Row ;
W. REYNOLDS, 137, Oxford Street; and SMITH & ELDER,
158, Fenchurch Street.

1818.

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1777

THE HISTORY OF THE

UNIVERSITY OF OXFORD



P R E F A C E.

THE Life of Jesus Christ has excited a powerful interest in the minds of Christians at every period. St. Matthew wrote his gospel from personal knowledge of the Saviour, in Hebrew or Syriac, for the Jewish converts, a few years after Christ's ascension. St. Mark's gospel was written in Greek, from St. Peter's dictation, for the church established at Rome. St. Luke's was written in Greek, from information furnished by the Redeemer's companions. St. John's Greek gospel was written about sixty years after Christ's death, at the request of the Asiatic churches, to supply omissions in the other Evangelists.

Besides these canonical gospels, many others of doubtful authority, or baneful tendency, were circulated in the earliest ages of Christianity. Brief notices of those still extant will be found in the succeeding pages ; and Fabricius has industriously collected every particular relating both to those still remaining, and those entirely lost, in *Codicis Apocryphi Novi Testamenti*. The seventh

volume of Calmet's commentaire litteral sur tous les livres de l'Ancien et du Nouveau Testament, also contains a list of the spurious gospels.

During the persecutions by the Roman Emperors, Christians were too fully occupied in securing their persons, and writing apologies for christianity, to engage in controversy; but immediately after the elevation of Constantine to the throne, warm disputes commenced between S. S. Athanasius, Gregory Nazienzen, Gregory of Nyssa, Ambrose, Epiphanius, &c. and the Arians, Sabellians, Manicheans, Apollinarians, &c. on the divinity and incarnation of Jesus. The orthodox doctrines on these points was maintained in the succeeding century by S. S. Chrysostom, Jerome, and Augustine. These controversies were followed by that between St. Cyril of Alexandria, and the Nestorians.

To these brilliant periods succeed the darkness of ignorance, and intolerance of bigotry. The questions, If one of the Trinity had suffered; if two wills and two natures existed in Jesus; if the body of Christ, received in the Eucharist, was identically the same as that born of the Virgin Mary, and if it was subject to the same changes as common aliments, occupied the attention of theologians, along with the enquiry, If Christ was born in the customary manner, and others equally fruitless and uninteresting.

The practice of ornamenting churches with paintings, in fresco and mosaic, was introduced

into Italy by Greek artists in the 12th century. They had practised this art for several centuries before this time, as Conyers Middleton relates, that Paulinius had the miracles of Christ and Moses painted in the episcopal church at Nola, about the beginning of the 5th century.* In the 14th and 15th centuries, the best painters of Italy and Flanders were employed in decorating their churches with paintings, which still excite wonder and admiration. Catalogues of the works of several of the masters are found in *Le Comtes cabinet des singularitez, Varie pittura e fresco di principali maestri Veneziani*. Venice, 1760. folio. *Scola Italica picturæ, à Gav. Hamilton incisæ*. Rome, 1773. folio. *Galerie des peintres Flamands Hollandais et Allemands, receuillie par Le Brun*. Paris, 1792. 3 tom. folio. The works of Bartsch and Landon's *vies et œuvres des peintres les plus célèbres*, par M. Landon. Paris, 1803. 4to.

The art of engraving was discovered at the commencement of the 15th century; and besides the *Biblia Pauperam*, &c. numberless prints of sacred subjects were executed. The life of Christ was a favorite subject for the engravers of that period. It was engraved by Stoss, or StolzHIRS, Martin Schön, Bartholomew Schön, Israel van Mecheln, Lucas van Leyden, Wenceslaus van Olmutz, Schaufelein, Gemberlein, Albert Durer, Marc Antonio, &c.

* *Conformity between Popery and Paganism*, p. 242.

Some idea of the number of engravings illustrating the history of Jesus, may be conceived from the catalogue of the first collection of prints and engravings, amounting to 123,400, formed by the Abbe de Marolles, which was purchased for the French Kings cabinet.

Virgin Maries, either with the Infant Jesus or alone, surrounded with a glory	} 3150	Transfigurations	12
Jesus's & Virgin Maries		101	Last Suppers
Annunciations	203	Gethsemanes.....	60
Visitations	64	Flagellations	58
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Catalogues of the works of several of the most celebrated Engravers have been published; and Heineken has given lists of the works of those whose names reach to Diz, in his Dictionnaire des Artists.

At the revival of the Arts in Europe, several medals and gems with the head, &c. of Jesus were

executed ; some of these are found in our public and private cabinets ; and a list of Cameos, &c. relating to Jesus is given in Raspe's catalogue of Tassie's Gems, 13,844-13,865.

Theatrical representations of the Life of Christ originated about the 14th century. One of the English religious plays is given in the following pages, as a specimen of the dramatic poetry and religious opinions of that age. At the beginning of the 15th century a fraternity was established in France, under the title of Les freres de la passion. A list of the mysteries, moralities, &c. they performed, and of their authors, is given in Beauchamp's Recherches sur les Theatres de France. Tom. i. p. 224-356. The neglect of religious duties, and immoralities they occasioned, caused their suppression, by a decree of the Parisian parliament, dated December the 9th, 1541, which is printed in French, in Rymer's short view of Tragedy, p. 169-182. The principal charge is extracted from his abridged translation, p. 53, &c. " That they, two or three years ago, had undertaken to represent Christ's passion, and the Acts of the Apostles, and therein had employed mean illiterate fellows, who were not cunning in these matters, as a Carpenter, a Bum Bailiff, a Weaver, and others, who had committed divers faults both in the fiction and in their action ; and to lengthen out the time had interlarded many apocryphal matters, not contained in the Acts of the Apostles, that their play might last three or four days longer,

thereby to get the more money from the people; adding, moreover, at the beginning or at the end, dolls and wanton farces, and by that means had made it hold out for six or seven months together; by means whereof, the divine service was neglected—nobody went to church—charity grew cold; besides all the adulteries, fornications, mockeries, and derisions unexpressable.”

The only remarkable things remaining to be noticed in the bibliographical history of Jesus are, the entire omission, or very brief notice of his life in all the Biographical Dictionaries and Encyclopedias, and the high pretensions and inflated stile of the lives of Christ which issue periodically from the English press.

W^m. HUTTMANN.

Stepney,
November 25th, 1818.

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ERRATA.


Page 5. Read *Joachim* for *Zachariah*.

50. After Christ's avoiding to condemn a woman taken in adultery, add, Jesus said unto the Jews, Verily, verily, I say unto you, before Abraham was I am. Then took they up stones to cast at him, but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by. John viii. p. 58 and 59.

72. Read *Cousturier* for *Coustrouyer*.

The folios 177, 178, and 179, are repeated.

THE LIFE
OF
JESUS CHRIST.



THE only perfectly authentic history of Jesus is contained in the four gospels. The numerous commentaries on these sacred writings, reconcile the apparent contradictions—elucidate the obscurities—answer the objections—and prove the accomplishment of prophecy by the various circumstances and actions of the Redeemer's life. The historical, geographical, and philological particulars have received the amplest and most satisfactory elucidation; and the principles, duties, and prospects of christianity, declared or exemplified by Jesus, are the subjects of innumerable explanations from the pulpit and the press. The life and doctrines of Jesus being thus rendered familiar and intelligible to every christian, no entirely new information can be communicated by his biographers; and as the detailed narration of occurrences, fully narrated by the Evangelists, and the illustration of frequently illustrated facts and opinions is superfluous and uninteresting, this article will be principally a chronological index to the life of Christ, interspersed with anecdotes and details from books but little known to general readers. Some of these books being confessedly

apocryphal, laying them under contribution, may be deemed improper or dangerous; but besides their evident inconsistency and improbability rendering them harmless, their characters will be briefly described in the notes; and they will at least furnish some curious specimens of that taste for the marvellous which characterised former ages.

The sacred historians have given genealogies of the family of Jesus, Matt. i. 1, 17, Luke iii. 23, 38, without furnishing any particulars of their lives. Other writers have, however, written biographies of his maternal ancestors to the third generation.

A legendary history of St. Anne*, mother of the Virgin Mary, relates, that in former times, there was in the land of Juda, in a village named Sephor, situated two leagues from Nazareth, a damsel, called Emerentiana, descended from the family of King David. This damsel proposed in her heart to live in the fear of God, in celibacy, during the course of her life, if it should be agreeable to our Lord. She was often accustomed to visit the holy disciples of the holy prophets Elijah and Elisha, who dwelt on Mount Carmel, to confer with them on the birth of the Son of God, by a young virgin, to redeem human nature; and why its accomplishment was so long delayed. She one day said to Archos, who was 133 years old, and the senior of the disciples, Venerable father my poor heart cannot comprehend if ever any woman in the state of matrimony will be found in this transitory world that will bear the holy and blessed child, who will merit to bring the Son of God into the world, whom heaven and earth cannot contain? Father Archos said, O noble and excellent damsel in Jesus Christ, Emerentiana, young in years, but

* *L'histoire de Madame Sainte Anne de ses Parents et de la vie Miracles et exemples.* Anders, fol. lxxiii. The British Museum copy of this book contains only the first three chapters; and it is not known to exist in any of our other Public Libraries.

aged in sense and understanding, you appear to me to be the root of that holy and uncontaminated shoot—that most holy damsel—the future mother of the Son of God!

When Emerentiana was eighteen years old, her friends proposing marriage, she entreated the disciples of the prophets to enquire of God if she should marry or remain in a state of celibacy. On the third day of their praying, a large branch of a tree, bearing only one fruit, appeared; and as soon as this fruit was plucked the branch suddenly withered. A fruit, beautiful to the sight, was afterwards placed on the withered branch, which was encircled with a brilliant light: this fruit appeared so dazzling, that the human sight could not behold it.

After the disciples of the prophets had prayed three days for an explanation of this vision, a voice was heard from heaven, declaring the meaning of this sign, saying, The green branch signifies the marriage that will be consummated by Emerentiana; the fruit proceeding from it denotes the infant who will be born in a short time. The withering of the branch denotes her sterility; the brilliancy attached to the fruit denotes the divine power, by which Emerentiana will produce a fruit in her old age, which shall carry salvation to all the world; whose name shall chase the evil spirits; and shall be had in great reverence by the holy Angels; and shall be manifested and announced in all parts of the world.

In consequence of this vision, she was married to Stollanus*, and had a daughter, named Hilmarie. And

* This History of the Parents of St. Anne appears to be fabricated, as no ancient historical materials exist relating to them; and writers are not agreed even about their names. The names given above correspond with those in *Motivos a la devocion de la gloriosa Santa Ana*; and those in a life of St. Anne without a title, beginning *Incipit prologus in primum librum de origine Sancte Anne*. But two MSS. in the British Museum more plausibly give them the Hebrew names Issachar and Nasaphat. Cottonian Library. Vespasian 3, 7, 126. King's Library, 1 B. x. They are called by other names in addition to these by different authors.

after a long interval, heard a voice prophecying the marvellous nativity of St. Anne*.

And Emerentiana had a most charming daughter; who was called Anne, that is, gracious. This is that Aune whom God represented by the branch shooting from the tree, which produced a flower containing the uncorrupted fruit of life.

Anne dwelt in the city of Bethlehem with her parents, blamelessly, in the fear of God, and shining in all the virtues with admirable glory. She was a virgin of a most beautiful person—undefiled mind—and humble heart; most benevolent to her neighbours; of a most devoted soul towards God. She was given in marriage to a most holy man, of the city of Nazareth in Galilee, named Joachim, and lived with him in the fear of God many years, but remained childless; and they were both just before God, walking in all the commandments and justifications of the Lord blamelessly.

The gospel attributed to St. James, furnishes the history of the birth and marriage of the Virgin Mary, and of the nativity of Jesus†. Joachim, Mary's father, is described as a very rich man, who presented double offerings to the temple. On the great day of the Lord, or last day of the feast of Tabernacles, he went up to Jerusalem to make his offering; which was rejected by

* The *Histoire de Madame Sainte Anne* terminates here. The continuation is from the *History of the Lives of Anne and the Virgin Mary*, which begins *Incipit prologus in primum Librum de origine Sancte Anne*.

† *Protevangelium, sive de natalibus Jesus Christi et ipsum matris Virginis Mariæ. Sermo historicus, Divi Jacobi minoris consobrino et fratris Domini Jesu, Apostoli primarii et episcopi Christianorum primi Hierosolymis*—Guilhelmo Postello Interprete. Postell brought a Greek MS. of this work from the East, asserting that it was read in the Greek Church as canonical; and he considered it the beginning of St. Mark's Gospel. His Latin translation was printed at Basle, in 1552; and in Heroldi's *Orthodoxographia*, 1555. The Greek text was added in Neander's edition, 1564; in Gryneus's *Orthodoxographia*, 1569; and in Fabricius's *Codex Apocry-*

Reuben the high priest, because he was childless. Afflicted by this repulse, he went to the public assembly, and seeing that all the just had had descendants, he was overwhelmed with sorrow, and determining not to see his wife, pitched his tent in the wilderness, and fasted forty days and nights, saying, I will not go up to eat or to drink until the Lord my God regards me, but my prayers shall be my food.

Anne remained at home lamenting Zachariah's absence, and her sterility. On the great day of the feast of Tabernacles, her servant Judith persuaded her to exchange her mourning for her marriage dress, and to ornament her head with a diadem. About the ninth hour she was in the garden praying and lamenting, and behold the Angel of the Lord descended, saying to her, Anne, God has heard thy prayer; thou shalt have a child, who shall be celebrated in all the world. And Anne said, as the Lord my God liveth, whether it is a son or a daughter, it shall be offered as a gift to the Lord our God, and minister to him in sacred things all the days of its life.—And behold two Angels came, saying to her, Joachim thy husband comes with his flocks. And the Angel of the Lord descended to him, saying, Joachim, Joachim, God has heard thy prayers, go down from hence. Behold Anne thy wife shall conceive. Then Joachim went down and called his shepherds, saying, Bring me hither ten lambs pure and without spot, and they shall be for the Lord my God; and bring me twelve clean calves,

plus Novi Testamenti, 1719. Estienne in his *Traite preparatif à l'apologie pour Herodote*, 406, &c. supposed it was forged by Postell, but this is impossible, as it is cited by early ecclesiastical writers, and MS. copies are found in several Continental Libraries.

Dupin states, that although this gospel is unworthy of belief, and full of absurdities, it does not contain gross errors like the gospels forged by heretics.—*Nouvelle Bibliotheque des auteurs ecclesiastiques*, Tom. 1.—*Article des Evangiles supposez*.

and they shall be for the priests and elders; and bring me one hundred goats, and these one hundred goats shall be for all the people. And, behold, Joachim arrived with his flocks and his shepherds, and Anne stood in the gate, and saw Joachim coming with his flocks and his shepherds, and she ran and fell on his neck, saying, Now I know that the Lord God will bless me abundantly— Behold, I who was a widow am a widow no more; and who was barren shall have a child. And Anne had a daughter, and called her name Mary. And when she had completed her first year, Joachim made a great feast, and invited the chief priests, and scribes, and all the senate, and all the people of Israel, and he presented his gift to the chief priests, who blessed her, saying, May the God of our fathers bless this damsel, and let her name be celebrated in all generations; and all the people said, May it be so. Amen. Amen. And he presented her to the priests, and they blessed her, saying, May the Most High God regard this damsel, and bless her with an unintermitted blessing. And her mother took her and suckled her. And Anne made this song to the Lord God, saying, I will sing praises to the Lord my God, because he has visited me, and taken away from me the reproach of my enemies; and the Lord God has given me the multiplied fruits of his mercy in his presence. Let it, therefore, be announced to Reuben's son, that Anne gives suck. Hear, hear, O twelve tribes of Israel, Anne gives suck. And she laid her down in the place where she had made her sanctuary, and went out and waited on the guests. And when the feast was ended, they departed rejoicing and glorifying the God of Israel. When Mary was three years old, she was presented to the high priest, and brought up in the temple like a dove, and received food from the hands of Angels. Now, when Mary had been twelve years in the temple of the Lord,

a council of the priests was held, saying, Behold Mary has been twelve years in the temple of the Lord, what shall we do with her, lest, peradventure, she defile the sanctuary of the Lord our God? Then the priests said to Zachariah the high priest, Do thou stand at the altar of the Lord and pray for her; and whatever God manifests as his will, that will we do: And the high priest took the ephod, and entered into the holiest of holies, and prayed for her; and behold the Angel of the Lord descended to him, saying, Zachariah, Zachariah, go out and convoke the widowers of the people, and give each of them a rod, and she shall be the wife for preservation of him, to whom God displays a sign. And criers went out into all the regions of Judea, and sounded the trumpet of the Lord, and all ran to it. Joseph also threw down his axe, and went out to meet them; and the assembly went to the high priest to receive their rods: he also entered the temple to receive a rod from him, and prayed; and when he had finished his prayer, he received a rod and went out. Then each man returned his rod, but no sign appeared. At last Joseph took his rod, and behold a dove came out of the rod, and flew to Joseph's head. Then the high priest said to Joseph, Thou art elected by the divine lot to receive the virgin of the Lord into thy protection. And Joseph opposed it, saying, I have children*, and am an old man, while

* Joseph's Children have excited much controversy among Theologians. Fabricius cites from Epiphanius Hæres, II. 10. that he was a widower, and had six children by his first wife. Hippolytus of Thebes, and other writers, mention his having four sons and two daughters; who were James, Simon, Jude, and Joses; and Esther and Tamar, who by transposition was called Martha.—His wife's name was Escha, or Salome, daughter of Anchiah, the brother of Zachariah, John the Baptist's father. The fragment of Sophronius, published by Lambecius, Bibl. Vindob. p. 54, adds a third daughter—the mother of Salome, who was married to Zebedee, the father of James and the Evangelist John. Codex Apoc. Novi Testam. Tom. 1, p. 21, 22. Gerson makes Anne the mother of three Marias by Joa-

she is quite a maiden, and, therefore, fear making myself a laughing-stock to the children of Israel. The high priest then said to Joseph, Fear the Lord thy God, and remember what God did to Dathan, Abiram, and Korah—how the earth opened and devoured them for their opposition to his will. Fear God, therefore, Joseph, lest this happen to thy house. And Joseph was alarmed, and accepted her, and said to her, Mary, behold I receive thee from the temple of the Lord, and leave thee in thy house, and go to exercise my calling, and return to thee; and the Lord preserve thee at all times.*

The spurious gospel then relates the annunciation of the birth of Jesus in nearly the same language as the Evangelist.

chim, Cleophas and Salome, marries them to Joseph, Alpheus, and Zebedee, and mentions Jesus as the son of Joseph's wife; James, Joseph, Simon, and Jude, as the children of Alpheus, and James and John as Zebedee's sons. This genealogy agrees with a MS. account in the British Museum, except making Joseph Barsabas the son of Cleophas, while that refers him to Zebedee. Gersoni *Sermons de nativitate gloriosæ Virginis Mariæ. Opera pars tertia* 131, Paris, 1616.—Geneal. Christi, King's Library, 1 B. x. Anroux published a tract against the repeated marriages of SS. Anne and Joseph, entitled *Sacree apologie pour le bien heureuse St. Anne, et le bien heureux St. Joseph, mere et espoux de la sainte vierge contre les trigamie et bigamie qui leurs sont imposees.* Paris, 1662, 12mo. The *Lives of the Saints* compiled by the Bollandists in fifty folio volumes, contain a dissertation, impugning Anne's third marriage, and relations of many miracles, said to have been performed by their relics and through their intercession *Acta Sanctorum Vita Annæ, Mensis Julius, Tom. 6. Vita Josephi. Mensis Martis, Tom. 3.*

* Louis de Dieu's Latin translation of Xavier's Persian History of Christ, describes Mary's person in these terms. "Mary was of a moderate height, and rather florid complexion. Her eyes were large, verging towards blue—her hair auburn—her hands and fingers long and beautiful—her figure symmetrical in every part—her language was peculiarly pleasing—her aspect modest and benign—her clothing poor but neat.—So much glory and majesty appeared in her person, that when the wicked viewed her awful countenance, they reflected, and withdrew, and were made different persons.—All loved, and praised, and thought much of her, for the excellence and sweetness of her manner, and her humility. Lastly, her conversation in public and private was such, as for goodness and dignity, became the Messiah's mother."

In the year of the world 3998, before the birth of Christ two years—before the common era six—the angel Gabriel was sent to Zachariah to predict the birth of John, the precursor of Jesus. Luke i. 5, 25.

Year of the world 3999, before Christ one—before the common era five. Gabriel is sent to Mary the espoused wife of Joseph, in Nazareth of Galilee, to announce that she would be blessed among women, by giving birth to Jesus the promised Messiah. Luke i. 26, 38.

Soon after the angelical salutation, Mary visited her maternal cousin Elizabeth—resided with her about three months; and returned home a short time previously to John the Baptist's birth.* Luke i. 39, 80.

On Mary's return to Nazareth, Joseph suspecting her of incontinency, intended privately divorcing her, but is prevented by an angel revealing the divine conception of Jesus. Matt. i. 18, 25.

The emperor Augustus having ordered the enrollment of every person in his own city, Joseph and Mary went up to Bethlehem, where Jesus was born, and his birth announced by an angel to shepherds keeping watch over their flock by night. Luke ii. 1, 20.

The gospel attributed to St. James notices some accompaniments to the nativity not mentioned by St. Luke.

And Joseph entering a cave, left Mary and his children in the cave while he went to seek an Hebrew midwife in the regions of Bethlehem; I, said Joseph, walking about, looked up to heaven and saw the air troubled, and the birds of heaven stopping in the midst of their

* The visitation of Elizabeth by the Virgin Mary is placed on the 2nd of July in both the Protestant and Catholic calendars:—This is evidently erroneous, as the annunciation is celebrated on the 25th of March; and Saint Luke relates, chap. i. 39, &c. That Mary arose in those days and went into the hill country with haste, into a city of Juda, and entered into the house of Zacharias, and saluted Elizabeth; and John's birth is commemorated on the 24th of June.

course; and looking on the earth I saw a dish with food, and recumbent labourers, whose hands were in the dish; but the eaters did not eat, and those who raised their hands to their heads took nothing; and those who brought them to their mouths carried nothing; but all their faces were intently directed upward: and behold the sheep were dispersed and did not proceed, but stood still; and when the shepherd raised his hand to strike them with his rod his hand remained directed upward. Looking at the torrents of the river I saw the mouths of goats hanging over the water, but they could not drink; for all were immediately impelled from their course. And I saw a woman descending from the mountains, who said to me, O man, where goest thou? I replied, To seek an Hebrew midwife in Israel. She then said, Where is the woman that requires my aid? I replied, In a cave, and she is betrothed to me. She said, Is she not thy wife? And Joseph said, She is not my wife, but is Mary, who was brought up in the holy of holies in the temple of the Lord—was given to me by lot, and has conceived by the Holy Spirit. The midwife said, Is this true? And I replied, Come and see. The midwife then went with me; and when we arrived opposite the cave, behold a bright cloud enveloped it. And the midwife said, My soul is magnified this day, because my eyes see wonders, and the Saviour of Israel is born. Suddenly a great light from the cloud was in the cave, such as their eyes could not bear, which gradually diminished until the infant was visible and received suck from his mother Mary; and the midwife exclaimed, and said, This is a great day to me, because I have seen this great spectacle.

Year of the world 4001—of Christ two—before the common era three. About a year after the birth of Jesus, Wise Men came from the East to Jerusalem, say-

ing, Where is he that is born King of the Jews? Being directed to Bethlehem by the Sanhedrim, they found the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way. Matt. ii. 1, 12.*

The Apocryphal Gospel of St. James recites, that Elizabeth hearing that her son John was sought for, ascended the mountains and looked round to find where she might conceal him, but there was no place of concealment; and Elizabeth lamented with a loud voice, saying, O God of the mountain, receive the mother and the son. Yet Elizabeth could not ascend. And suddenly the mountain divided and received them; light also shone upon them; and the angel of the Lord was with them, keeping them.

Herod then enquired for John, and sent servants to

* The adoration of the Magi is here placed a year later than is customary. The feast of the Epiphany has been celebrated in the Catholic Church on the 6th of January, since the Pontificate of Julius the first, between the years 335 and 352, and that day has been adopted by the Protestant Churches. This, however, allows only twelve days for the Magi's journey to Jerusalem—their enquiries for the place of the Messiah's nativity, and the visit to Bethlehem; and places their adoration nearly a month earlier than the presentation in the temple; but it appears from Matt. ii. 13, 14, that an angel appeared to Joseph, instructing him to flee into Egypt directly after their departure. Nor can it be supposed that Herod would allow Jesus to escape from Jerusalem had his mother presented him in the temple after the arrival of the Magi, when he was so anxious to destroy a supposed formidable rival; and that presentation was made so singularly public, by Simeon and Anna's thanksgivings. Luke ii. 22, 38. Neither would he have waited nearly two years for the Magi's return, as is implied in his slaying all the children in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the Wise Men, if we suppose that they arrived at Bethlehem a few days after the nativity. In addition to this, a chronicle, ascribed to Hippolytus of Thebes, states, that the advent of the Magi was in the second year after the incarnation of Christ.—Hippolyti Opera curante Fabricio Appendix, p. 46.

Zacharias, his father, who was serving at the altar, saying, Where hast thou concealed thy son? And he answered, saying, I am a priest, ministering to God and in the temple of the Lord, how then should I know where my son is? Then the servants returned, and reported this to Herod, and he was angry, and said, His son will be governor in Israel. Again he sent to Zacharias, saying, Tell us truly, where is thy son? for know that thy blood is in my hand. And the servants went and declared this to Zacharias, who said, God is witness, that if my blood is shed he will receive my spirit, because innocent blood is shed. Zacharias was killed in the temple of God, in the vestibule of the altar, near the partition; but the children of Israel did not know when he was killed.

The sacred historians relate no actions or occurrences of the Redeemer's youth until he was twelve years old, when he tarried behind in Jerusalem; and Joseph and his mother knew not of it; and after three days they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions: and all that heard him were astonished at his understanding and answers. Luke ii. 41, 52.

It is also expressly asserted by St. John ii. 11, That the conversion of water into wine was the beginning of the Saviour's miracles. Yet the gospel of the infancy of Jesus* recites many transactions and miracles of his youth.

* *Evangelium Infantiae*, published in Arabic and Latin by Henry Sike, in 1697, 8vo. Sike's Latin translation was re-printed in Fabricio's *Codex Apocryphus Novi Testamenti*. This work is generally attributed to St. Thomas; but is supposed to have been written by a disciple of Manicheus. Sike supposes the Arabic version to have been made from the Greek or Syriac. There are other works relating to the Infancy of Jesus in different European and Asiatic Libraries, ascribed to SS. Matthew and Peter, but probably written by the Gnostics or Manicheans. Simon says, It is easy to perceive they are fables made at pleasure; but that the histories of the Infancy of Jesus Christ are very ancient, and the greater part of them probably came from the Gnostics. The Fathers, principally the Greek, who

This spurious Gospel states, that the angel of the Lord appeared to Joseph in a dream, saying, Arise, take the child and his mother, and go into Egypt at the cock-crowing ; and he arose and departed.

And while they were thinking in themselves what their future journey would be, the morning arrived, and the girth of the saddle broke by the fatigue of the journey. They now approached a large city, (Alexandria) in which was an idol, (Serapis) to which the other Egyptian idols and gods offered gifts and vows. And priests went unto this idol to minister to it, who, as often as Satan spoke through this idol, reported it to the inhabitants of Egypt and its borders. And one of these priests had a son three years old, who was possessed by a powerful and multitudinous devil, who spoke and revealed many things. And when the demons seized him he rent his clothes, and run about naked, and cast stones at men. Now the caravansera of this city was in the vicinity of this idol. And when Joseph and Holy Mary entered it and took up their lodging in the caravansera, the citizens were much dismayed ; and all the princes and priests of the idols assembled before that idol, (Serapis) enquiring, What is this consternation and dismay that invades our territories ? The idol replied to them, The unknown God is come, who verily is God, and no other besides him is worthy of divine worship, because he verily is the Son of God ; the kingdom trembles at his fame, and is greatly moved and disturbed by his coming ; and we greatly fear because of the magnitude of his empire. In the same hour this idol, besides others fell down, and all the inhabitants of Egypt assembled at its destruction.

read their books written in their own language, have inserted extracts from them in their works. *Histoire critique des principaux commentateurs du Nouveau Testament.* p. 194.

When the priest's son was attacked by his accustomed malady, he ran into the caravansera which Joseph and Holy Mary had entered, and all the other occupiers fled. And while the Holy Lady Mary was washing our Lord Christ's swaddling clothes, and suspending them from a beam, the demoniacal boy took one of these swathing bands and placed it on his head, and immediately the devils came out of his mouth, and fled in the form of ravens and serpents. From this time he was cured by the power of our Lord Jesus, and began to sing the praises, and speak of the grace of the Lord who had healed him. When his father saw his former health restored, he said, **My son**, what has befallen thee? and how hast thou been healed? And his son replied, While the devils influenced me, I went into the caravansera, where I found a woman with a comely countenance, and a boy, whose recently washed swathing bands hung from a beam. I took one of these, and when I placed it on my head, the devils left me and fled. The father, exulting with joy, said, My son, this boy may be considered the son of the living God, who made heaven and earth; and when he comes to us, the idol is broken, and all the gods fall down and are destroyed by his superior power.

Thus the prophecy is completed, which says, Out of Egypt have I called my son. Now when Joseph and Mary heard of the falling and destruction of that idol, they were seized with terror and trembling, and said, When we were in the land of Israel, Herod wished to kill Jesus, and on that account put all the children in Bethlehem and its vicinity to death; and it is not doubtful, that if the Egyptians hear of the fracture and falling of this idol, we shall be burnt with fire.

Departing, therefore, from thence, they arrived at a den of thieves, who had taken the goods and clothing of some preceding travellers, and led them captive. And the

robbers heard a great noise, like the noise of a king with a great army and horsemen, going out of his city with sound of drums, and they were astonished, and relinquished all their spoil, and hastily fled. The captives, therefore, arose and loosing each others bands, went away taking their goods. And seeing Joseph and Mary coming, they enquired, Where is the king, the noise of whose approach caused the robbers to leave us, so that we are safely escaped? Joseph replied, He comes after us. And they arrived in a desert land, and heard that it was infested by thieves. And Joseph and Holy Mary prepared to pass through this region by night; and behold they saw two robbers in the way sleeping, and a multitude of robbers with them, who were their companions, also sleeping. Two of these thieves they fell among were Titus and Dumachus; and Titus said to Dumachus, I pray that thou wilt allow these to depart freely, that our companions may not notice them;—but Dumachus refused; and Titus said, Thou shalt receive forty drachms from me, and have my girdle for a pledge; for which, promise that you will conduct these away, and will not betray them. And when the Holy Lady, Mary, saw the beneficence of this robber, she said to him, The Lord God shall receive thee at his right hand, and grant remission of thy sins to thee. And the Lord Jesus answered and said to his mother, After thirty years, O mother, the Jews will crucify me in Jerusalem, and will crucify these two thieves with me—Titus at my right hand, Dumachus at my left; and Titus shall go before me to Paradise. And she said, May God avert this from thee my son. And they went from thence to the city of idols (Hermopolis, in Thebais) which, after their approach, was changed into hills of sand.

And they departed from hence to Sycomor, which is now called Materca; and the Lord Jesus produced fountains in Materca, in which Holy Mary washed his coat.

And balsam was produced in that region by the perspiration which flowed from the Lord Jesus there.

They went down to Memphis from thence and saw Pharoah, and remained three years in Egypt; and the Lord Jesus performed many miracles in Egypt, which are neither contained in the gospel of his infancy, nor in the four evangelists.

And a woman lived in Bethlehem, whose son Judas was vexed with a devil; and as often as Satan seized him, he attacked whoever was present with his teeth; and if no person was near, he tore his own hands and other members with his teeth. And when the mother of this miserable child heard the fame of Holy Mary and her son Jesus, she arose hastily, took her son Judas in her arms, and carried him to the Lady Mary. In the mean time, James and Joses, to please the Lord Jesus, had led him to some children that he might play with them; and they sat together outside the house, and the Lord Jesus with them. And Judas, who was possessed of a devil, came and seated himself at the right hand of Jesus; and when Satan vexed him as at former times, he attacked Jesus with his teeth, and because he could not reach him, smote his right side so that Jesus wept. In the same hour Satan came out of this boy, and fled, in the form of a mad dog. The boy who smote Jesus, and out of whom Satan came in the form of a mad dog, was Judas Iscariot, who betrayed him to the Jews; and his side which Judas smote was pierced by the Jews.

And when the Lord Jesus had completed seven years from his nativity, he was one day at play with some other boys of the same age, his companions; the players employed themselves in making figures of asses, oxen, birds, and others of the same kind, of mud, and each boasted of his work, and endeavoured to prove its superiority over the other figures. Then the Lord Jesus said to the boys, I will

command these figures that I have made to walk. The boys then enquired if he was the Creator's son? And the Lord Jesus commanded them to walk, and they immediately walked; and when he ordered them to return, they returned. And he made the figures of birds and sparrows; and when he commanded them to fly, they flew; and when he commanded them to remain stationary, they remained stationary; and if food or drink was offered, they ate and drank. When the boys afterwards went to their parents and related this to them, their fathers said to them, Avoid associating with him in future children, because he is a magician; fly and shun him, and never play with him from this moment.

Joseph took the Lord Jesus with him when he went round the city; and when he was called by men to exercise his trade, by making doors, or milk pails, or sieves, or chests, the Lord Jesus was with him wherever he went; and as often as Joseph had any thing to make, longer or shorter, broader or narrower, the Lord Jesus extended his hand towards it, and immediately it became as Joseph wished; so that every thing he did, was done in a most excellent manner.

One day the Lord Jesus went out into the street to play, and saw boys who had assembled for playing, and mixed with the crowd. And when they saw him, they concealed themselves, and caused him to look for them. And Jesus arrived at the door of a house and enquired of women, who stood there, where the children were gone. And when none there replied, the Lord Jesus again said, What see ye in the furnace? What are they? And they answered, kids, three years old. And the Lord Jesus cried out, and said, Come hither, O kids, to your shepherd. And immediately the children came out in the form of kids, and leaped round him; and when the women saw this they were greatly astonished, and seized with fear

and trembling ;—they, therefore, directly adored the Lord Jesus, and prayed to him, saying, O our Lord Jesus, son of Mary, thou art truly the good shepherd of Israel, have mercy on thy handmaids who stand before thee ; for thou, O our Lord, camest to heal, not to destroy. Then when the Lord Jesus replied, The children of Israel are like Ethiopians among the nations. The women said, thou, Lord, knowest all things ; nothing is concealed from thee ; we now therefore entreat thee, and implore from thy goodness, that these children, thy servants, may be restored to their original forms. The Lord Jesus therefore said, Come, O children, and let us go and play ; and immediately they stood before the women, and the kids were changed, and restored to the form of children.*

And there was a man named Zaccheus, at Jerusalem, who instructed youth ; and he said to Joseph, Why, O Joseph, dost thou not send Jesus to me that he may learn to read ? And Joseph agreed to do this, and reported it to Holy Mary. They, therefore, took Jesus to the master, who, when he saw him, wrote an alphabet for him, and told him to pronounce Aleph ; and when he had said Aleph, the master commanded him to pronounce Beth. On which the Lord Jesus said, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth ; and when the master threatened to chastise him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth, and which of the letters were upright, which oblique, which duplex, which of them were marked with

* This anecdote and some others of the same nature, as Christ's killing a boy who threw him down, by running against him, must have been introduced into the gospel of the infancy of Jesus, by some enemy to Christianity : not improbably by a Mahometan, as they are accused of corrupting the gospels, and fabricating one in St. Barnabas's name. It is, however, so decidedly opposed to that mildness and beneficence which even his most violent enemies allow to have characterised him, as to be universally disbelieved.

points, which of them were without, why one letter preceded another; and began to narrate and elucidate many other things which the master had never heard nor read in any book. Then the Lord Jesus said to the master, Attend to what I say to thee; and he began clearly and distinctly to recite Aleph, Beth, Gimel, Daleth, unto the end of the alphabet. At which the master wondering, said, This child might be reckoned Noah's ancestor; and turning to Joseph, said, Thou hast brought me a child for instruction, who is more learned than all the masters; and to Holy Mary, This, thy son, needs no instruction.

And when Jesus was twelve years old, Joseph and Mary took him to Jerusalem at the feast; and when the feast was ended, they returned, but the Lord Jesus remained behind in the temple among the doctors and elders and the scribes of the children of Israel, enquiring of them relating to various sciences, and replying to them. He said to them, Whose son is the Messiah? They replied, David's son. Why then, he said, does he in the spirit call him his Lord: when he says—The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy foot-stool. The chief of the masters then enquired if he had read the scriptures; and the Lord Jesus said, I have read the scriptures, and what is contained in them; and he explained the scriptures, and the laws and precepts, and statutes, and mysteries, which are contained in the books of the prophets; things which no creature understood. The master therefore said, Hitherto I have neither seen nor heard such knowledge, what may we suppose this child will be?

And a philosopher who was a skilful astronomer came and enquired if the Lord Jesus had studied astronomy. And the Lord Jesus replied to him, and explained the number of the spheres and celestial bodies, their natures and operations, oppositions, trine, quadrate, and sextile

aspects, their computations and prognostications, and other things, of which no man had thoroughly investigated the laws.

And among these philosophers was one who greatly excelled in medicine and the natural sciences, who enquired if the Lord Jesus had studied medicine. He, in replying, explained physics and metaphysics, hyperphysics and hypophysics, the powers and humors of the body, and their effects; the number of the members and bones, veins, arteries, and nerves; temperaments hot and dry, cold and humid, and what arose from them; the operations of the soul in the body, and its sensations and powers; the faculties of speaking being angry and desiring; and then of congregations and dissipations, and of other things as was understood by no man. Then this philosopher arose, and adored the Lord Jesus, and said, O Lord Jesus, from this time I will be thy disciple and servant.

And from this day he began to conceal his miracles and mysteries, and perform the works of the law, until the completion of his thirtieth year; when his Father publicly declared by a voice from heaven, at Jordan, This is my beloved son, in whom I am well pleased; and the Holy Spirit was present in the form of a resplendent dove.

Joseph is supposed to have died before the commencement of Christ's ministry; and a fabulous history of his life attributed to Jesus,* after describing his illness and death, represents Jesus saying, And turning towards the

* *Historiæ Josephi fabri lignarii Liber Apocryphus.* Published from an Arabic MS. in the Royal Parisian Library, by George Wallin, a Swede, in Arabic and Latin. Leipsig, 1772, 4to. The exordium gives the history of the work.—In the name of God—one in his essence, and three in his person. The history of the death of our father, the holy senior Joseph the Carpenter. May his blessings and prayers avail us all, O brethren! Amen. The whole of his life was one hundred and eleven years. His departure from this world happened on the 26th day of the month Abib, which corresponds with the month Ab. (July and August) May his prayers avail us.

south, I saw with my eyes death already arrived, and hell surrounded by his armies and satellites, and their garments, and countenances, and mouths emitted fire. And when my father, Joseph, saw these advancing strait towards him, his eyes were dissolved in tears, and at the same time he lamented in a wonderful manner; and seeing his vehement sighs, I repelled death and all the host of attendants that accompanied him. And I prayed to my good Father, saying, O Father of all clemency, who has eyes that see, and ears that hear, hear my supplications and prayers for the senior Joseph, and send Michael the prince of thy angels, and Gabriel the herald of light, and all the angels of light; and let all their orders walk with the soul of my father Joseph, until they conduct it to thee. This is the hour in which my father has need of mercy. And I say unto Thee, that all the saints, yea, as many men as are born into the world, whether they are just or perverse, must necessarily taste death. And Michael and Gabriel went to the soul of my father Joseph, and took it, and involved it in an envelope of light, and so committed his spirit into the hands of my good Father, who imparted peace to it. And none of his children knew that he slept. And the angels preserved his soul from the demons of darkness which were in the way, and praised God until they had led him to the habitations of the just.

The history of Mary's glorious and happy death, ascribed

Amen. And it was the Lord Jesus himself who related this history to his disciples while in the world, on the mount of Olives, and all Joseph's labors, and the consummation of his days. The holy apostles preserved this relation and reduced it to writing; and it remains in the library at Jerusalem. May their prayers avail us. Amen. This history is supposed to have been originally written in Hebrew, in the apostolic age, and was read in the Oriental Churches on St. Joseph's day. Part of it is said to have been translated into Latin in 1360. *Acta Sanctorum Mensis Martii. Tom. 3. Vita Josephi.*

to Melitus, Bishop of Sardis, furnishes a curious and striking contrast to Joseph's.*

In the twenty-second year after Christ had conquered death and ascended to heaven, as Mary was one day alone in the house, burning with desire for Christ, and weeping for that place of comfort, behold an angel descended before her with great light and resplendent clothing, and addressed her with the accustomed salutation, saying, Hail blessed of the Lord! receive that salutation which was sent to Jacob by his prophets. Behold a palm branch I have brought to thee from the paradise of God, which thou shalt have carried before thy bier; for in the third day from this thou wilt be taken from the body. Behold thy Son waits for thee, with the thrones, and angels, and all the heavenly powers. Then Mary said to the angel, I pray thee therefore to collect all the apostles of my Lord Jesus Christ to me. To which the angel said, Behold, to day, by the power of my Lord Jesus Christ, all the apostles shall be taken up and brought here to thee. And Mary said to him, I pray that thou wilt bestow thy blessing on me, that none of the infernal powers may meet me in that hour when my soul will forsake the body, and that I may not see the Prince of Darkness. And the angel said to her, None of the infernal powers shall injure thee; and the Lord thy God, whose servant and messenger I am, gives

* Sancti Melitonis Episcopi Sardensis de transitu Virginis Mariæ liber. Printed in the Maxima Bibliotheca veterum patrum. Tom. 2, pars 2, 212 seq. The introduction to this apocryphal narration mentions, that Melitus received the history from St. John, and wrote it in consequence of Lucius describing it in an impious manner. It is, however, agreed, that Melitus did not write the account; and its author has remained unknown. There is also an account in the name of John of Thessalonica, differing but little from that of Melitus; and one in St. Jerome's works, sometimes attributed to his friend Sophronius, but written by neither, which was introduced into the old office of the catholic church. Greek MSS. exist in various Libraries relating to Mary's assumption, falsely ascribed to St. John, or St. James, the brother of our Lord.

thee an eternal blessing ; and thy not seeing the Prince of Darkness may not be supposed to be effected by me, but by him whom thou broughtest into the world, for his is all power for ever and ever. And saying this he disappeared with great splendour. The palm also shone with wonderful light.

Then Mary, first putting off her garments, and putting on better, and taking the palm which she had received from the angel's hand, went out into the Mount of Olives and began to pray, saying, I was not worthy to receive thee O Lord, yet thou wast merciful to me ; but as I preserved the treasure which thou committedst to me, I therefore pray to thee, O King of glory, that the powers of hell may not injure me : for as heaven and the angels tremble before thee daily, how much more shall man, made of the earth, in whom resides nothing good, except what he receives from thy goodness. Thou art the Lord God, blessed for ever. And when she had said this she returned to her house.

And, behold, suddenly, while blessed John was preaching in Ephesus on the Lord's-day, at the third hour of the day there was a great earthquake ; and the clouds elevated him, and received him from the eyes of all, and carried him to the door of the house where was Mary, the virgin mother of God. And knocking at the door, he immediately went in. And when the most holy virgin Mary saw him, she exulted with joy, and said, I pray thee, my son John, remember the words of the Lord Jesus Christ, thy master, which commended me to thee. Behold, on the third day I shall leave the body ; and I heard the council of the Jews saying, Let us wait 'till the day that she dies, when those who carry her shall be circumvented, and we will burn her body with fire.—She therefore called the holy apostle John, and introduced him into the secret part of the house, and shewed him her grave clothes,

and the resplendent palm which she received from the angel; and instructed him to have it carried before her bier, when she was carried out for burial, and went to the grave.

To which the blessed and beloved disciple John said, Why should I only attend my Lady's funeral? My brethren, the disciples and co-apostles of our Lord Jesus Christ, should have come to render honor to thy body. And this was done. And suddenly, by the power of God, all the apostles were caught up into the clouds, from the places where they were preaching the word of God, and were set down before the door of the house in which Mary, the mother of the Lord, dwelt. Having saluted, they said to each other, wondering, For what cause has God congregated us here? And Paul, who was converted from the circumcision, came with them, being taken up with Barnabas, whilst ministering to the gentiles. And when there was a pious contention among them, who should pray to God first, that he might reveal the cause to them. Peter exhorted Paul to pray first; and Paul replied, saying, This is thy office, for thou wast greatest from the beginning, and wast elected by God to be the pillar of the church, and precededst all in the apostleship; but I am the least of you all, and Christ was seen by me, as it were, abortively; and I cannot presume to compare myself to you. But by the grace of God I am what I am.

Then all the apostles, rejoicing over Paul's humility, prayed together; and when they had made an end of their prayer, and said amen, behold, John, the apostle esteemed by God, came to them suddenly, and explained it to them all. The disciples, therefore, entered into the house, and found Mary, the mother of our Lord, and saluted her, saying, Blessed art thou in the Lord, who made heaven and earth. To which she said, Peace be with you brethren, elected by the Lord; and interrogated them

saying, How came ye here ? On which they immediately narrated to her how each of them was raised by the Spirit of God into the clouds, and deposited there. And she said, The Lord has brought you here to bring consolation to me in the trouble which has come upon me. I now pray you that you will all watch together without intermission until that hour when the Lord shall come, and I shall be taken from this body.

And when they had sat with her, and consoled her, and continued praising God three days, behold, on the third day, about the third hour of the day, a deep sleep suddenly fell upon all that were in the house, except the apostles and three virgins who were the companions of the holy virgin, so that none of them could watch. And behold the Lord Jesus came suddenly with a great multitude of angels, and great splendor; and there were angels singing hymns, and praising the Lord. Then the Saviour spoke, saying, Come my elect, most precious pearl, enter into the mansions of eternal life.

Then Mary prostrated herself on the floor, adoring the Lord, saying, Blessed be thy glorious name, O Lord my God, who condescendedst to choose me thy humble handmaid, and madest me the depository of thy mysteries. Remember me, therefore, O King of glory. Thou knowest how I delighted in thee with my whole heart, and preserved the treasure entrusted to me by thee; therefore receive me, thy handmaid, O Lord, and deliver me from the powers of darkness, that none of the assaults of Satan may happen to me, and that I may not see any of the hideous spirits. To which the Saviour replied, When sent by the Father, for the salvation of the world, I was hanging on the cross, the Prince of Darkness came to me; but when he found no vestige of his works in me, he retired, conquered and trampled on. I saw, and thou wilt see him too, for it is a law common to the human race; but

he cannot injure thee as there is nothing in thee, and because I am with thee to preserve thee. I came to conduct thee safely, because the celestial armies of life wait for thee, to introduce thee into the paradise of joy. And saying this, the Lord Jesus raised up the most blessed virgin from the floor and laid her on her bed, and she resigned her spirit while praising the Lord God. The apostles also saw such a resplendent light as no mortal tongue is able to describe—its brilliancy exceeded that of the whitest snow, and the radiance of all metals, and of silver.

Then the Saviour spoke, saying, Arise Peter, thou and the rest of the apostles, and take the body of Mary, my beloved, and carry it to the left side of the city, towards the East, and place her in a new grave, which you will find there, and wait 'till I come to you. And saying this, the Lord delivered the soul of our holy mother, Mary, to Michael his archangel, who is the chief in paradise, and Prince of the Hebrew people, and Gabriel the archangel went with him. And the Lord our Saviour was suddenly received into heaven with the angels. And the three virgins who were there and watched, took the body of their most blessed parent, Mary, and washed it according to the funeral rite. When they took her clothes from her sacred body, it shone with wonderful resplendency; and they saw a most brilliant light shining; and great brightness appeared; and they perceived nothing offensive. And when they washed her body there were no impurities; and when they clothed her in linen and grave clothes, this light gradually disappeared: and the face of the blessed mother of God, Mary, was like the flowers of the lily; and a very sweet odour proceeded from her, which nothing could be found to equal in sweetness.

They then laid the holy body on the bier, saying, that the apostles should successively carry the palm before the bier. Then John said to Peter, Thou who precededst us

in the apostleship, shouldst carry the palm before the bier. To which Peter replied, Thou art the only one of us who wast a virgin when chosen by the Lord, and foundest so much grace as to recline on his bosom. Besides, when he hung upon the cross for our salvation, he commended her to thee with his own mouth. Thou, therefore, shouldst carry the palm, and I will carry this hallowed and venerable body to the grave; to which Paul said, And I, who am the youngest of you all, will carry it with thee. And when all had consented to this, Peter raising the bier to his head began to sing, saying, Israel is delivered from Egypt. Hallelujah! And Paul sustained the body of holy and blessed Mary, always a virgin, with him; and John carried the palm of light before the bier. And the remainder of the apostles sung with a most sweet voice.

And behold a new miracle was performed: a very large crown of clouds appeared above the bier, like the great circle surrounding the moon: and a host of angels was in the clouds singing sweet songs, and the earth resounded with the greatness of their melodious sounds. And nearly fifteen thousand men went out of the city, wondering and saying, What manner of sound is this that is so delightful? Then one stood up, who said to them, Mary, the mother of Jesus, now leaves the body, and the disciples of Jesus sing praises round her; and looking, they saw the bier crowned with great glory, and the apostles singing with a loud voice. And behold one of them, who was chief of the Jewish priests in his turn, was filled with fury and anger, and said, Behold the tabernacle of her who disturbed us and all our order, what glory it now receives! And advancing, he endeavoured to overturn the bier, and throw down the body to the earth; and his hand was immediately torn off from the elbow, and adhered to the bier. And when the apostles elevated the bier, part of it hung down, and part of it adhered to the bier, and

writhed from the violence of the pain; and the apostles went forward and sung to the Lord; and the angels who were in the cloud, struck the people blind. Then the chief cried, saying, I entreat thee, Peter, beloved of God, not to disregard me in such extremity, because I am greatly agonized with acute torments. Remember, that when thou wast in the judgment hall, and the damsel who kept the door recognized thee, and said to the others that they should accuse thee, then I spoke favorably for thee. Then Peter replying, said, I cannot help thee; but if thou believest with all thy heart in the Lord Jesus Christ, whom this virgin, who is calumniated, brought forth, and remained a virgin after bringing him forth, the clemency of the Lord and the greatness of his pity, who saves the unworthy, will grant thee salvation. And he answered him—I believe all. But what shall we do, because the enemy of the human race has blinded our hearts and covered our faces with confusion, that we should not acknowledge the wonderful works of God, and particularly when we were cursed by him for publicly crying against Christ—his blood be upon us, and upon our children. Then Peter said, This malediction will only injure those who remain in unbelief; but if converted to God, mercy is not denied. And he said, I believe all that thou hast said, and pray thee to have mercy on me, that I may not die.

Then Peter made the bier stand still, and said to him, If thou believest with all thy heart in the Lord Jesus Christ, thy hand shall be loosed from the bier. And when he had said, I believe in him, immediately his hand was loosed from the bier; but his arm remained withered, and he did not cease to importune them.

Then Peter said to him, Go to the body and kiss the bier, and say, I believe in God and in the Son of God, Jesus Christ, who was born of the virgin Mary; and I believe all that Peter, the apostle of God, has said to me.

And going to the bier, he kissed it; and immediately all his pain left him, and his hand was healed. Then he began to praise and bless God greatly, and to render testimony in praise of Christ, from the books of Moses, so that even the apostles wondered, and wept for joy, praising the name of the Lord for his sake.

And Peter said to him, Take that palm from the hands of our brother John, and entering into the city, you will find many people blind; and announce the wondrous works of God to them; and place this palm over the eyes of whoever believes in the Lord Jesus Christ, and the blind will see; but whoever does not believe, will remain blind. And when he did so, he found much people complaining, and saying, Woe to us, for we are made like the Sodomites, being struck with blindness; nothing now remains to us, but to perish. But when they heard the chief speak, who had been healed, they believed in the Lord Jesus Christ; and when he placed the palm over their eyes, they received sight;—but whoever remained in hardness of heart, died blind. And the chief priest came to the apostles and returned the palm, and related all that was done.

And the apostles bearing Mary, arrived in that part of the valley of Josaphat, which was indicated by the Lord, and they placed her in a new tomb, and closed the sepulchre. And they sat down at the door of the tomb, as the Lord had commanded; and behold the Lord Jesus came suddenly with an innumerable army of angels, shining with great glory, and he said to the apostles, Peace be with you; and they replying, said, Display thy mercy to us, O Lord, because we hope in thee. Then the Saviour spoke, saying, Before I ascended to my Father, I promised that ye, which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging

the twelve tribes of Israel. Mary was therefore elected out of the twelve tribes of Israel, and appointed by my Father to dwell with them; what, therefore, will ye that I shall do with her? Then Peter and the other disciples said, Thou O Lord, and the Father, and the Holy Spirit, who with thee, is one God, equally and infinitely powerful, didst pre-elect this thy handmaid, that she should be an immaculate bride for thee; and foreknewest us thy servants in the ministry before all ages. And it appears to thy servants, that as thou having conquered death, reignest in glory, so thy mother's body should be re-animated, and taken with thee to happiness in heaven.

Then the Saviour said, It shall be done according to your word. And he commanded the archangel Michael to bring the soul of Holy Mary; and behold suddenly the archangel Gabriel rolled away the stone from the door of the tomb, and the Lord said, Arise my beloved and my friend, as thou wast uncorrupted in thy life, thy body shall not suffer dissolution in the grave. And immediately Mary arose from the grave, and blessed the Lord, and fell at the Lord's feet adoring him, saying, I cannot return thee thanks, O Lord, equal to the blessings which thou hast conferred on me thy handmaid, and which they deserve! Blessed be thy name, Redeemer of the world and God of Israel, for ever!

And the Lord kissed her, and retired; and the angels took her and carried her to paradise. And he said to the apostles, Come to me; and when they had come, he kissed them, and said, Peace to you; and lo, I am with you alway, even to the end of the world. And suddenly, when he had said this, the Lord was elevated into the clouds, and received into heaven, and the angels with him, bearing Mary, the blessed mother of God, to the paradise of God; and the apostles were caught up into the clouds, and each returned to the place of his preaching,

relating these divine and wonderful works, and praising our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Spirit, in a perfect unity, and in one divine essence, for ever and ever. Amen.

Mary's history will close with a summary of her life and description of her person, from Lord Morley; and a description of the person of Jesus, from the same pen, introductory to the history of his preaching and miracles.*

Mary, the mother of God, learned Hebrew letters, her father being yet alive: she was not only apt to learn, but thereunto she loved learning; and, especially, she gave all her mind to study holy scripture. The work that she most used with her hands, was sometimes to spin wool, flax, and silk. There was in the house or temple of our Lord, a place separate, nigh to the left hand of the altar, there stood the virgins alone; and the divine service accomplished, every of them returned to their own; but the blessed Mary did persevere and keep the altar and the temple, and there did minister to the priests. Her conditions were such:—that first she was of little speech, and used but very few words; she was always ready to be obedient—clean and neat in her behaviour—without anger—without trouble—without wrath—without laughing—without to be vexed for any thing that was done to her. All men marvelled greatly at her wonderful eloquence. She had brown fair eyes, a right aspect, black brows, a mean (moder-

* The stature, and forme, and lyfe of ouer blessed Lady, and of our Saviour Criste Jesu, brevely descryved by Sayncte Anselme, translatyd into Englishe by Henry Parkar, Knight, Lorde Morley. Dedicated to the Princess Mary, daughter of Henry the eighth, and afterwards Queen of England. King's Library, 17 C. 16. Neither of these accounts are in the works of Anselm, Archbishop of Canterbury, in the reign of William the Norman. The description of Christ's person is nearly a verbal translation of the letter said to have been sent by Lentulus, Pontius Pilates predecessor, to the Roman Senate. The original of Mary's life is not so satisfactorily ascertained; but it appears to be founded on some sketch greatly resembling a MS. Latin account in the Museum. King's Library, 7 B. 7.

ate) nose, her face long, her fair hands and fingers long: she was of a mean stature; always persevering in praying; wearing a gown of the proper colour, that is to say of grey; to reading, to fasting, and to all virtuous labors, always she gave herself. This virgin, when she was assumed up to heaven, was of the age of seventy-two years, which may be thus accounted:—seven years she was nourished with her father and mother—and seven years and a half she ministered in the temple of God—in the house of Joseph six months—in the fourteenth year of her age was shewed to her the joy of the universal world—and in the fifteenth year of her age she brought forth Christ, and with him was, in this present life, thirty-three years; and after the ascension of our Lord, she was in the house of St. John the evangelist twenty-four years, which accounted together, make even seventy-two years. But her only begotten son was a man of great virtue, named Jesus Christ, the which of the Gentiles was said to be the prophet of truth,—his disciples named him the Son of God. He raised dead men to life, and healed all manner of diseases; a man of a upright mean stature, sightly to look upon; he had a venerable aspect, which the beholders might be brought both to love and fear; the colour of his hair was much like to the colour of the ripe walnut, and plain unto the ears, and from the ears downward somewhat crisp, shining and depending down to his shoulders; he had a shed (parting) in the midst, after the manner of the Nazarenes; a plain forehead and a brigh; his face without spot or any misfigure; white, with which a fair sanguine was mixed; the mouth and nose without reprehension; a large beard after the best sort, forked in the middle; he had a ripe simple countenance, grey fair clear eyes, terrible in increpation; in admonishing sober, soft, and sweet; a joyous look, allways keeping his gravity, for he was never seen to laugh, but to weep many times. In all the features

of his body, rightly proportioned; right fair hands and arms, thereto to behold most delectable; in communing, grave, righteous, and sober; most fair of all the children of men.

Year of Christ thirty.—In those days came John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. Matt. iii. 1, 2.*

Year of Christ thirty-one.—And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptised of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts, and the angels ministered unto him. Mark i. 9, 13.

On the day after Christ's return from the desert, he was joined by Andrew and Simon; and by Philip and Nathaniel on the succeeding day. John i. 35, 51.

On the following day Jesus performed his first miracle, by converting water into wine, at Cana in Galilee. John ii. 1, 11.

From Cana Jesus went to Capernaum, and from thence to Jerusalem, to spend the first passover after the commencement of his ministry, where he expelled the traders from the temple. John ii. 12, 25.

While at Jerusalem, Nicodemus visited Jesus by night to receive his instructions. John iii. 1, 21.

* The order of events and transactions is conformable to *La vie de Jesus Christ*, prefixed to Calmet's *Commentaire litteral sur tous les livres du Nouveau Testament*.

After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptised. John iii. 22.

Jesus passing by Sychar on his way to Galilee, converted a Samaritan woman and many of the citizens. John iv. 1, 42.

Now after that John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. Mark i. 14.

A life of John the Baptist in blank verse, but printed without distinction of lines, during the contest between Charles the first and his Parliament, gives the following dialogue between Herod and John.*

THE SECOND PART.

HEROD—JOHN—Chorus of Jews.

HEROD—Ha! is she gone? she is, now let me tell thee, there's nothing that may move thee, or that stranger thou may'st conceive, if an offended woman, rich, noble, finally a Queen, do entertain more anger than is meet. Even thou thyself may'st witness it the best, how much thy welfare I have still regarded, for all the people hate thee, and require thee, as guilty, to be punish'd. Our priests murmur, our nobles grieve, and surely what it is, that may increase the common sorts complaint, I will relate in brief. In thy orations, thou all the orders openly revilest. The vulgar sort, in our old laws unskill'd, thou cunningly receivest, the deadly venom of a new sect dispersing; and impair'st with speeches turbulent, our regal state, with the republic peace; prohibiting our men of war their cap-

* Tyrannical government anatomized, or a discourse concerning evil counsellors, being the life and death of John the Baptist. Presented to the King's most excellent Majesty by the author. Printed by order of the Committee of the House of Commons. London, 1642. 4to.

tains to obey, the people, Cesar; while thou promisest new kingdoms to the vulgar, and to free them, of their new foreign yoke; and stirrest them up with a vain confidence; nor dost permit this our rebellious nation to rest; and madmen, like us, as if we had endur'd but small calamity, thou reinsittest the Romans, a new war against us to make. Nor doubt I what thou darest do, being absent, seeing thou openly, dost me upbraid with an unlawful marriage; and would heap the peoples hate upon me; and attemptest all thou canst to make my brother raise unnatural war against me. And, as if thou hadst done little mischief; for the safety of all alike, presuming to do all things, now against heaven, thou preparest to fight: Those holy rites attempting to abolish, wherewith this kingdom hitherto hath stood. These things the people grudge at, and complain, that I am slow to vindicate and right, their countries laws. Yet have I shewn myself, in nothing harsh to thee, but all the favor, that a benevolent and friendly judge can shew thee, thou shalt plenteously receive. For no Assyrian or Egyptian father, hath me begotten a blood-thirsty tyrant, who had with you own country, parent, nurse, I mean the spacious earth; so that as oft, as any of the meanest people perish, I lose, methinks, a member of myself, even from this body torn. Nor thou shalt find, of Herod an upright and gentle judge, if thou be able falsly to confute, what other things are laid unto thy charge. All thou hast utter'd against me and mine, I freely pardon, heartily remit; and thou shalt understand that I neglect my own, and prosecute the public wrong, the people being witness; and I wish thou may'st so clear thyself of other crimes, that no occasion of severity be left me through thy innocency.

CHORUS—Go forwards to be gracious, in this and thou shalt live renown'd to thy successors, not in gold ore or military bands, and think thy kingdom safe as those

atchiev'd by equity, which charity and faith do ever more defend.

JOHN—He unto whom the Almighty doth commit, a kingdoms rule, ought many things to hear, but all things that he heareth, to believe, it is not necessary. Envy, fear, grief, lucre, favor, oft suppress the truth. If any of the people or the fathers, think I have utter'd any thing against him, in rigorous manner or ungently taled, 'tis necessary, ere he me accuse, that he examine his own course of life. This hath been ever my care and custom, public offences to reprove in public; nothing in private have I done or taught. Blind lurking holes I seek not, neither tax men, but their vices. When the soldiers ask'd me, How they could serve at once the King and God? To ravish or use violence; abuse or circumvent the simple with deceit, I utterly forbad them. To compose the sensual desires I gave them charge, according to the measure of their means; nor any hope of new things do I preach, but only that, which you believe with me, out of the ancient prophets; in the mean time, none of so many thousand is produc'd, that through my doctrine hath contemn'd his prince. Those matters, whether by uncertain fame to you related, or by hood-wink'd wrath, still raging headlong with desire to hurt, falsly invented, naked verity will by itself and easily confute. How piously I prize the holy rites and ancient institutions, there's no sign more certain, than the impeacher of my crimes, because he comes not forth to public view; where feigned things he easily believ'd, he secretly may murmur. For my denying that your brother's wife is yours by right, consider with yourself, whether you ought to serve your carnal will, rather than your creator; and I wish all men devoted to the love of Kings, would be in mind alike to mention things, that are both profitable, true, and good, rather than what are pleasant, and will soon, turn to their damage. Then against how many mis-

chiefs, would the gate or entrance be shut up. If heretofore freely and truly I have spoken ought, do you, that in your ways are just and good, (as equity's defenders are oblig'd) receive it in good part, and set those bounds to your high potency, which are prescribed you by the laws measure. For what law you hold here against others, God the King supreme, against you and others of your place retains. Then whatsoever you shall judge of me, believe that God will judge the same of you.

HEROD—When thou shalt come to heaven speak heavenly things, but while thou liv'st on earth, earth's laws abide.

JOHN—To earthly kingdoms reverence I bear, and Kings obey; but those eternal kingdoms, I hold my country, and their King adore.

HEROD—The matter even in itself instructs thee, how Kings to obey, that dost desire a King, such laws as thou ordainest to obey.

JOHN—If I may laws ordain, I would proclaim, to Kings their people should obedience yield, and Kings to God.

HEROD—Thou hast enough contended—bear him hence—the case is doubtful; nought can I determine, until all things more certainly appear.

CHORUS—Who doth conceive, that by a tyrant's word the close or hidden meaning of his mind he can perceive; let him well understand, he trusts unto a foul deceitful glass. God prosper and turn all things to the best—what my soul fears it trembles to divine.

And Jesus returned to Nazareth, and preached on the sabbath day, and his auditors being offended by his doctrine, rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the

sabbath days. And they were astonished at his doctrine: for his word was with power. Luke iv. 14, 32.

A nobleman, whose son was sick at Capernaum was healed by Jesus. John iv. 46, 54.

While Jesus resided in Galilee he called Andrew and Peter a second time, and James and John the sons of Zebedee. Matt. iv. 18, 22.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them. Matt. iv. 23, 24.

Cardinal Baronius, in his Ecclesiastical Annals remarks, that the fame of Christ's miracles extending to Syria, induced Agbar, King of Edessa, to write an epistle to Jesus, which, with the answer returned by Jesus, are inserted in the first book of Eusebius's Ecclesiastical History, who found them among the public archives of the city of Edessa in a manuscript containing Agbar's acts, and translated them from Syriac into Greek. The general opinion is, that the letters were forged by the Edessians, to attach importance and antiquity to their church.

Copy of the letter written by King Agbar, or Toparchus, to Jesus, and sent to Jerusalem by Ananias the messenger.

“ Agbar of Uchania, son of Toparchus, to Jesus the good Saviour, who appears in the regions of Jerusalem, greeting. I have heard of thee and the cures which thou performest, and that thou dost this without medicaments or herbs, and that by thy word only thou makest the blind to see, the lame to walk, and the leprous clean; and castest out unclean spirits and demons, and healest and makest health-

ful those who have been long afflicted with sickness, and raisest the dead. When I heard all this of thee, I decided in my mind one of these things, either that thou art God, who hast descended from heaven to do this, or that thou art the Son of God who dost these things. I therefore write to entreat thee to condescend to visit me, and cure the disorder I have long endured. I have besides learnt that the Jews murmur against thee, and wish to ensnare thee, and my city, though small, is convenient, and suffices for us both."

Copy of the answer sent by Jesus to Agbar Toparchus by Ananias the messenger.

"Thou art blessed because thou believest in me without having seen me. It is written of me, because those who see me do not believe in me, therefore those who do not see me believe and live. But as to thy writing to me to come to thee, it becomes me to fulfil all for which I was sent here, and after I have fulfilled it, to be received to him who sent me. But after my assumption I will send one of my disciples to thee to cure thy disorder, and communicate life to thee and those who are with thee."

Evagrius,* Book 4, chap. 26. mentions Christ's sending his picture to Agbar in his description of Cosroes expedition against Edessa. After describing the formidable works erected by the besiegers, he continues: at last, when weakened by despair and near surrendering, they exhibited the most holy picture, divinely executed, not pourtrayed by the hand of man, but sent by Christ God to Agbar when he wished to see him, and this ultimately occasioned the retirement of Cosroes.

Christ cures a demoniac, and many that were sick of

* Evagrii Scholastici Epiphanensis et expræfectus oriundi Historiæ Ecclesiasticæ Libri sex. Lovan, 1569. 12mo.

divers diseases, in the synagogue at Capernaum, and heals Simon's wife's mother. Mark i. 21, 34.

Being pressed by the multitude Jesus entered into a ship, and after teaching the multitude produced the miraculous draught of fishes. Luke v. 1, 11.

Soon after this Jesus cured a man full of leprosy. Luke v. 12, 15.

Jesus heals a man sick of the palsy, and then calls Levi or Matthew, who was sitting at the receipt of custom. Luke v. 17, 39.

At the feast of the passover Jesus went up to Jerusalem, and healed a man who had an infirmity thirty and eight years. John v. 1, 47.

While at Jerusalem Jesus cured a man with a withered hand; and as the Pharisees took counsel how they might destroy him, he withdrew himself with his disciples to the sea. Luke iii. 1, 12.

He afterwards called his twelve disciples, and preached his sermon on the mount. Luke vi. 12, 49.

After finishing his sermon, when he was come down from the mountain, behold there came a leper and worshipped him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. Matt. viii. 1, 3.

The centurion's servant was healed at Capernaum; and the widow's son restored to life at Nain. Luke vii. 1, 17.

Being in Simon's house, Christ's feet are anointed by a woman who was a sinner. Luke vii. 36, 50.

Jesus casting out a devil is accused by the Pharisees of doing it by Beelzebub, the prince of the devils. Matt. xii. 22, 37.

The Jewish histories of the miracles of Jesus do not ascribe them to Satanic influence, but to the agency of the name of God. Some of the Fathers of the church allowed

that the Jews possessed the power of exorcising evil spirits; and Josephus* relates a curious anecdote of an expulsion effected in the presence of Vespasian.

God also gave to Solomon skill against devils for the service of men and their cure, and he instituted incantations, which were used for mitigating sicknesses: he also invented a kind of conjuration for expelling devils and binding them not to return; and this practice prevails now. I saw one Eleazar of our people curing those who were tormented by devils in presence of Vespasian, his children, tribunes, &c. and the cure was effected in this manner:— he introduced a ring into the nostrils of him who was tormented by a devil, having a root indicated by Solomon under the seal, and then drew the demon out through his nostrils, on which the man fell down. He afterwards conjured the evil spirit not to return to the man, by Solomon's oath, that is by repeating a song composed by Solomon over him. Eleazar wishing to satisfy and prove to those present that he possessed the power of exorcising demons, placed a cup full of water before them and commanded the demon he had expelled from the man to overturn it; that seeing this, they might be certain he had left the man.

And he began again to teach them by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea. And he taught them many things by parables. Mark iv. 1, 34. Matt. xiii. 24, 53.

Passing over the lake to the country of the Gadarenes, he rebuked the wind and the raging of the water, and they ceased, and there was a calm. Matt. iv. 35, 41.

And having arrived there, he expelled a legion of devils from a man who resided among the tombs. Mark v. 1, 20.

* Flavii Josephi Antiquitatem Judaicarum Liber Octavus Caput Secundus. Basil, 1540.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. Matt. ix. 20, 22.

John, of Antioch, surnamed Malala, relates that this woman erected a statue to Christ's honor, with Herod's permission.* Herod, the second King of that name, Philip's brother, being afflicted for John, left Sebaste and retired to Paneada, a Jewish city: and a rich woman, named Veronica, an inhabitant of this city, came to him: having it in her heart to erect a statue in honor of Jesus, who had delivered her from disease; but daring not to do this without first entreating the King's permission. She therefore presented a petition to Herod, soliciting permission to erect a statue to Christ, the Saviour; and this was the petition:—Most august Herod Toparchus, legislator of both Jews and Gentiles, King of Trachonitis, Veronica, an inhabitant of the honorable city Paneada, most humbly petitions. Justice and benignity towards men; and all the virtues encircle thy consecrated head like a crown. I, not being ignorant of this, approach thee, indulging the best hope of entirely obtaining my wish. After this brief introduction, I proceeded to express my prayer:—I was afflicted with a hæmorrhage from my youth, and had expended all my property and fortune with physicians, but found no remedy. When Christ's fame reached me, that he worked such wonderful miracles, as to raise the dead to life, restore sight to the blind, expel devils from the bodies of mortals, and could cure all manner of diseases by his word only, I therefore resorted to him as

* Joannes Antiocheni cognomento Malalæ Historia Chronica, 305 seq. Oxonii, 1691, 8vo.

to a God; but seeing him surrounded by a crowd, I feared to relate my incurable malady to him, lest it should excite aversion, and provoke me to anger, and I should be more severely afflicted; therefore, considering in my mind that if I could only touch the hem of his garment I should straitly be made whole, I secretly mixed with the crowd, and touched the hem to obtain a cure clandestinely; and my flux of blood ceased, and I was immediately cured. But he foreknowing my design, said with a loud voice, Who touched me? for virtue has gone out of me. I, covered with paleness, lamenting and trembling, and fearing renewed attacks of my disorder, cast myself at his feet, and watering the earth with my tears, confessed my presumption. And he pitying me from his benignity, corroborated my health, saying, Be of good courage, daughter, thy faith hath saved thee, go in peace. And I earnestly entreat thee, most august monarch, to grant my request in the same manner.

And when Herod saw the petition, he was astonished at the report of the miracle, and trembling at the mystery of the cure, replied to the petitioner—The cure that was effected in thee, woman, is highly worthy of a monument; go, therefore, and erect such a monument, as pleases thee, to his honor who has healed thee.

Veronica, who had formerly had a hæmorrhage, therefore directly erected a statue in the midst of her city, Paneada, to our Lord and God Jesus Christ, made of melted brass, with a small quantity of gold and silver intermixed; and this statue is still seen in the city of Paneada; and was translated from the middle of the city, where it stood, into the church. The discovery of this monument in the city of Paneada, is described by one Bassus, a christianized Jew, who has given in the same book a history of all that formerly occurred in the kingdom of Judea.

Eusebius* describes this statue in his Ecclesiastical History. While mentioning this city (Cæsarea Philippi, called Paneada by the Phœnicians), I consider it right to record what is worthy of remembrance—The woman, whose cure of a hæmorrhage is related by the Evangelists, was an inhabitant of this city, and her house is still shewn there. A statue is erected in a high place before her house, in which the woman is represented in brass on her knees, supplicating with her hands; and another statue, cast in brass, in the form of a man clothed in a robe and extending his left hand to the woman. From the base of the statue, a new species of plant rose to the hem of the brass robe, which was a remedy for all kinds of diseases. This statue exhibited the countenance of Jesus, and remaining to our times, we saw it with our own eyes.

It is related in Binius's History of the Councils, that Julian, the Apostate, demolished this statue, and placed his own in its place; and that the head of his statue was broken off by fire from heaven.†

Athanasius‡ mentions a statue of Jesus sculptured by Nicodemus, the ruler of the Jews, stating, That a Christian having left it near the Jewish synagogue, it was found by the Jews, who crucified it in imitation of the crucifixion of Jesus; and when they pierced its side, blood and water flowed from it, which healed the paralytic, the blind, the lame, the deaf, the dumb, the leprous, the withered, &c.; and the chief priests and elders, and all the Jews residing in that city believed in consequence of this miracle, and converted their synagogue into a Christian church.

* Eusebii Pamphili Ecclesiasticæ Historiæ Lib. 7, C. 18.

† Concilia a Binius, Tom. 1, 461.

‡ Athanasii Archiepiscopi Alexandrini de Passione imaginis Domini nostri Jesu Christi qualiter crucifixa est in Syria in urbe Beritho. Opera 434 seq. Paris, 1608.

And when the proprietor of the statue was carefully interrogated by the Metropolitan, how the statue came into his possession, and where it had been miraculously preserved, he replied, saying, That Nicodemus, who came to Jesus by night, sculptured it with his own hands; and when dying, committed it to Gamaliel. Gamaliel, Paul's teacher, perceiving his end approaching, left it to James, and James to Simeon, and Simeon to Zaccheus, and it was transmitted thus in succession at Jerusalem until the forty-third year after the ascension of our Lord and Saviour to heaven when the city was destroyed. But two years before the destruction of the city by Titus and Vespasian, the believers and disciples of Christ were admonished by the Holy Spirit to leave it and remove to the kingdom of King Agrippa, because Agrippa was confederated with the Romans. And all who belonged to our faith transported themselves into these regions. At which time, this statue was brought away with other ecclesiastical things, and has since remained in Syria; and has been transmitted through my ancestors since the migration, and come into my possession by the right of inheritance.

After Christ's return into Galilee, he restores the daughter of Jairus to life. Mark v. 22, 34.

Two blind men have their sight restored by Jesus; and a man is dispossessed of a devil. Matt. ix. 27, 34.

Year of Christ thirty-two.—The twelve disciples are commissioned to preach to the lost sheep of the house of Israel. Matt. x. 1, 42.

John the Baptist was beheaded at the request of Herodias. Matt. xiv. 1, 12.

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done and what they had taught. Mark vi. 30.

Jesus feeds 5000 with five loaves and two fishes. Mark vi. 35, 44.

And afterwards walked on the water, and stills the tempest. Matt. xiv. 22, 33.

Having arrived at the coasts of Tyre and Sidon, a woman of Canaan supplicated him to heal her daughter, who was a demoniac. He complied with her wishes; and then departed from thence, and came nigh unto the sea of Galilee. Matt. xv. 21, 29.

A man who was deaf and had an impediment in his speech, is cured; and about 4000 people miraculously fed. Mark vii. 32, 37. Mark viii. 1, 9.

On the arrival of Jesus in the coasts of Cæsarea Philippi, he enquired what opinion his countrymen and disciples had formed of him; and predicted his death and resurrection. Matt. xvi. 13, 23.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Matt. xvii. 1, 3.

And when he came to his disciples he expelled a dumb and deaf spirit from a child which his disciples could not cast out. Mark ix. 14, 27.

Jesus having arrived at Capernaum, directs Peter to go to the sea and cast an hook, and take up the fish that first came up, and pay tribute with a piece of money he should find in its mouth. Matt. xvii. 24, 27.

John informs Jesus of a man casting out devils in his name, who did not follow him; and Jesus speaks of the punishments of the next world. Mark ix. 38, 40.

James and John are rebuked by Jesus for wishing that the inhabitants of a Samaritan village might be consumed by fire from heaven, because they would not receive Jesus on his way to Jerusalem. Mark ix. 51, 56.

After these things, the Lord appointed other seventy disciples also, and sent them two and two before his face, into every city and place whether he himself would come. Luke x. 1, 16.

A list of the seventy disciples, ascribed to Hippolytus, is published in Fabricius's edition to his works.*

1. James, the Lord's brother, bishop of Jerusalem.
2. Cleophas, bishop of Jerusalem.
3. Matthias, who was elected to complete the number of the apostles.
4. Thaddeus, who carried the letter to Agbar.
5. Ananias, who baptised Paul, bishop of Damascus.
6. Stephen, the first martyr.
7. Philip, by whom the Eunuch was baptised.
8. Prochorus, bishop of Nicomedia, who was the first that left Jerusalem, having embraced the faith with his children.
9. Nicanor, who died when Stephen suffered martyrdom.
10. Timon, bishop of Bostris.
11. Parmenas, bishop of Solorum.
12. Nicholas, bishop of Samaria.
13. Barnabas, bishop of Mediolanus.
14. Mark, the Evangelist, bishop of Alexandria.
15. Luke, the Evangelist.—These two were of those seventy disciples who dispersed themselves on Christ's saying, Whosoever does not eat my flesh, and drink my blood, is not worthy of me: but Mark was induced by Peter, and Luke by Paul, to return to Christ; and were deemed worthy of writing the gospels, and suffering martyrdom, one by fire, the other by crucifixion on an olive tree.

* Hippolyti Opera. Curante Fabricio. App. ad Tom. 1^{mus}. 41.

16. Silas, bishop of Corinth.
17. Silvanus, bishop of Thessalonica.
18. Crescens, bishop of Chalcedon, in Gaul.
19. Epanetus, bishop of Carthage.
20. Andronicus, bishop of Pannonia.
21. Amplias, bishop of Odysus.
22. Urbanus, bishop of Macedonia.
23. Stachys, bishop of Byzantium.
24. Barnabas, bishop of Heraclea.
25. Phygellus, bishop of Ephesus.—He was a disciple of Simon Magus.
26. Hermogenes, of the same sect as Phygellus.
27. Demas, a Priest of Idols.
28. Apelles, bishop of Smyrna.
29. Aristobulus, bishop of Britain.
30. Narcissus, bishop of Athens.
31. Herodion, bishop of Tarsus.
32. Agabus, a Prophet.
33. Rufus, bishop of Thebes.
34. Asyncritus, bishop of Hyrcania.
35. Phiegon, bishop of Marathon.
36. Hermes, bishop of Dalmatia.
37. Patrobulus, bishop of Puteolorum.
38. Hermas, bishop of the Philippians.
39. Linus, bishop of Rome.
40. Caius, bishop of Ephesus.
41. Philologus, bishop of Sinope.
42. Olympius and
43. Rhodion,—These two suffered martyrdom at Rome.
44. Lucius, bishop of Laodicea in Syria.
45. Jason, bishop of Tarsus.
46. Sosipater, bishop of Iconium.
47. Tertius, bishop of Iconium.
48. Erastus, bishop of Paneada.
49. Quartus, bishop of Berytus.

50. Apollo, bishop of Cæsarea.
51. Cephas.
52. Sosthenes, bishop of Colophon.
53. Tychicus, bishop of Colophon.
54. Epaphroditus, bishop of Andriaca.
55. Cæsar, bishop of Dyrhachium.
56. Mark, Barnabas's companion, bishop of Appollonia.
57. Justus, bishop of Eleutheropolis.
58. Artemas, bishop of Lystra.
59. Clemens, bishop of Sardinia.
60. Onisephorus, bishop of Coronea.
61. Tychicus, bishop of Chalcedon.
62. Carpus, bishop of Berytus, in Thrace.
63. Evodius, bishop of Antioch.
64. Aristarchus, bishop of Apamea.
65. John Mark, bishop of Biblopolis.
66. Zeno, bishop of Diospolis.
67. Philemon, bishop of Gaza.
68. Aristarchus.
69. Pudens.
70. Trophimus, who was martyred with Paul.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. Luke x. 17, 24.

Jesus delivers the parable of the Good Samaritan, and then visits Martha in the village of Bethany. Luke x. 25, 42.

Christ teaches his disciples how to pray—expels a devil that was dumb—and dines with a Pharisee. Luke xi. 1, 54.

He refuses to divide an inheritance between two brothers; and delivers several parables. Luke xii. 13, 59.

Christ preaches repentance from the punishment of the Galileans—heals a woman who had been bowed to-

gether eighteen years—delivers some parables—and is warned of Herod's wishing to kill him. Luke xiii. 1. 35.

Cures a man who had the dropsy—teaches humility—and delivers several parables. Luke, chapters xiv. to xvi.

Jesus goes to Jerusalem at the feast of tabernacles, and teaches in the temple; and the Pharisees are offended with their Officers and Nicodemus for their favorable opinion of him. John vii. 1, 53.

Jesus avoids condemning a woman accused of adultery. John viii. 1.

And as Jesus passed by, he saw a man which was blind from his birth, and he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore and washed, and came seeing. John ix. 1, 41.

The exordium to an apocryphal MS. life of Jesus*, found in 1595 in a cave at Granada, in Spain, written on sheets of lead in Arabic, and translated into Latin by Bartholomew and Patrano, states, that the blind man whose cure is recorded here, was *Æbenather*, an Arabian, to whom the work is attributed: he gives the history of his cure in the following words:—My father, Saleh *Æbenather*, was an Arabian, of the country of Dus, in Arabia minor, much esteemed, and of great nobility; and God gave him great knowledge and riches. His illustrious genealogy was derived from Saleh, the prophet of God, a man remarkable for prophecy and a spirit of devotion: he had four male children and three female; the names of the male children were Aison and Sadon, and I, *Æbenather*,

* Liber insignium actionum Domini nostri Jesu ac miraculorum suorum: nec non et matris ejus, Mariæ Sanctæ virginis, et vita illius, et miraculorum suorum, a dei conceptionis, usque ad mortem suam, et ascensionem ejus in cælum. per Thesiphonem *Æbenather* discipulum Jacobi apostoli. Sloana Library, British Museum, 2864.

and Eberard; of the females, Scemsa, and Afia, and Daria. I was born blind, and my brother Eberard dumb and deaf, and our father was afflicted for us. And hearing of the fame of our Lord Jesus, the Spirit of the true God, that he cured those who were born blind, and the leprous, and the deaf, and the blind, and the paralytic, and cast out devils from men, and raised the dead in the holy land, he resolved to go to him to receive his blessing.

He therefore provided for his family and servants, and placed me and my brother Eberard on two camels, and travelled to the land of Galilee, and found him and his disciples, by the report of the ten men whom he had delivered from leprosy; and Saleh then said to him, O my Lord, I am come to thee directly from the land of Dus, that my two sons may be cured of their blindness, and dumbness, and deafness. I have seen the great benefits thou hast conferred, and have faith in thee, and know certainly that no person in the world can cure them besides thee. And Jesus said to him, O Saleh, thou art invincible in the true faith, and I will comply with thy wishes: he then took dust in his hand and mixed his spittle with it, and placed it on my eyes, and I saw; and he commanded me to wash them in the bath of the oratory. And he placed his hand on the head of my brother Eberard, and breathed into his mouth three times, and cured him; and replenished him with knowledge, and he spoke divers languages; and the first words he spoke were, I testify that there is no God, but God, and his Spirit of truth. And our Lord Jesus said to him, Thou art Cecilius, which signifies, excellent preacher and propagator of the faith. And then turning to his disciple James, the apostle, our senior, said to him, These two shall be thy disciples, who will be useful as helpers in the faith; receive them under thy patronage as is expedient for them. Then our father Saleh Æbenather gave to our Lord Jesus one hundred

Arabian pieces of gold, and placed them in the hands of Peter, the apostle, by his order, and prayed permission to make a house near him; and went into the land of Dus to return to him with all his family; and left us brethren in his protection, and in protection of James, our senior.

And my father came to him with all his family, and said to him, Wilt thou permit me Lord to build a house for myself? And he said to him, O Saleh, I will build thee a house in Paradise, and thou shalt dwell near me in this world and in the other; thy intention is good, and thy faith great, and is accepted by God. He then conducted him into his house. And a fever attacked him, and he died after three days. And our Lord Jesus said to him, Blessed art thou O Saleh, thou hast seen the blessed; and being dead, God and his angels shall be with thee, and thy family shall be blessed after thee. And three days after him our mother Robbeja, his wife, died in the same manner. And after this, through the miracles of our Lord Jesus, our brethren and family believed in him, and became of the number of the saints. And then I and my brother Eberard expressed gratitude for their deliverance from error, and their great faith.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the Priests. And it came to pass, that as they went, they were cleansed. Luke xvii. 11, 14.

Jesus delivers the parable of the importunate widow. Luke xviii. 1, 8.

While at Jerusalem, the Jews threaten to stone him for blasphemy.—And he went away again beyond Jordan. John x. 22, 42.

Year of Christ thirty-three.—Intelligence of the sickness of Lazarus is brought to Jesus. John xi. 1, 6.—He receives little children. Luke xviii. 15, 17.—Informs his disciples of the death of Lazarus. John xi. 11, 17.—Instructs a Ruler how to inherit eternal life. Luke xviii. 18, 27.—and delivers the parable of the labourers in the vineyard. Matt. xx. 1, 16.

Jesus cometh to the grave of Lazarus. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. John xi. 38, 44.

Peter de Natalis,* Book 1, chap. 72, affirms Lazarus to have been the first Bishop of Marseilles, in France. Lazarus, the Bishop, the brother of Martha and Mary Magdalene, and a disciple of Christ, was a nobleman of the Jewish people; rich and extremely powerful.—His father was Cyrus—his mother Eucharia. After being dead four days he was raised by the Lord, and became a

* *Catalogus Sanctorum et gestorum eorum, ex diversis voluminibus collectus. Editus a Reuerendissimo in Christo Patre Domino Petro de Natalibus De Venetis. Dei Gratia Episcopo Equilino. Lug. Bat. MDLXIX.*

disciple of Christ, and companion of the apostles; and was one of the number of the one hundred and twenty disciples on whom the Holy Spirit was poured out corporally, at the day of pentecost; and from that time continued with the others, preaching the word of the Lord. And when the apostles separated, he also went about on foot preaching the gospel, and assumed the apostolical life and manners. And when the disciples and apostles were dispersed in the Jewish persecution, after the stoning of Stephen, as related in the 8th chapter of Acts, he and his sisters, and St. Maximinian, and St. Celidonium, who was born blind, and Marcilla, Martha's handmaid, were expelled the country by the Jews, and were exposed to the sea in a small boat without oars or rudder; which being guided by God, arrived at Marseilles, where Magdalene preached, and converted all the province to God, as is related in her legend. In the year forty-three he was constituted Bishop of Marseilles by the clergy and people; and after Magdalene had retired to the deserts and mountains, he happily governed the people of Marseilles in God, where he died in the Lord, on the 16th of January, and his head is shewn in the church.

It is said that when Lazarus was raised up by the Lord, he immediately enquired of Christ if he should die again; and that after this he never laughed.

This account agrees with Ribadeneiras;* but Launoy† proves from Epiphanius, the Greek Menologia, and Menæon, the French Ritual, and from Honorius and Villamont, that Lazarus was Bishop of Citium, in the Island of Cyprus, and was buried there. And Zonara‡ states, that Leo, the

* Les fleurs des vies des Saints traduit de l'Espagnol du Pere Ribadeneira par M. Rene Gantier. Tom. 2, 577. 9. Paris, 1686. folio.

† Disquisitio disquisitionis de Magdelena Massiliensi advena. Auctore Joanne De Launoy. Page 50, seq. Paris, 1643. 12mo.

‡ Joannis Zonaræ Annalium. 147. Lutet, 1567. Folio.

Philosopher, built a church at Constantinople, which he named after Lazarus, and deposited his body, translated from Cyprus, and that of Mary Magdalene, therein.

In consequence of Christ's raising Lazarus from the dead, the Chief Priests and Pharisees held a council, and determined to kill him; he therefore retired to the city of Ephraim with his disciples. John xi. 47, 57.

While journeying to Jerusalem, Jesus again foretells his passion, and is requested by the mother of James and John, the sons of Zebedee, to grant them leave to sit one on his right hand, the other on his left, in his kingdom. Matt. xx. 17, 28.

Jesus restores sight to a blind man near Jericho—converts Zaccheus, and while dining with him delivers the parable of the talents. Luke xviii. 35, 43, and xix. 1, 27.

He restores sight to two blind men on his departure from Jericho. Matt. xx. 29, 44.

The Jews enquire for Jesus at the purification before the passover. John xi. 55, 57.

Jesus sups in the house of Simon the Leper: and there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box and poured it on his head. Mark xiv. 3, 9.

He sends two of his disciples to a village for a colt, and rides triumphantly into Jerusalem—predicts its destruction, and expells the traders from the temple. Luke xix. 28, 48.

Some Greeks who came to the temple to worship wished to see Jesus; and he declares himself the light of the world. John, xii. 20, 50.

Jesus travelling from Bethany, withers the barren fig-tree; and expelling the traders from the temple, the Chief Priests, and Scribes, and Elders ask him, by what authority he did those things, when he delivers the parables of the two sons who were commanded to work in a vineyard;

and of a householder who sent his servants to receive the fruits of his vineyard; and of the marriage supper. Mark xi. 23, 33. Matt. xxi. 28, 46. Matt. xxii. 1, 14.

He is then tempted to deny Cæsar's supremacy, and questioned about the resurrection, and the greatest commandment—reprehends the practices of the Pharisees; and commends the widow that cast two mites into the treasury of the temple. Mark. xii. 13, 44.

On leaving the temple Jesus predicts its destruction, and the destruction of Jerusalem; and describes the signs that will precede the last day. Mark xiii. 1, 37.

Jesus delivers several parables. Matt. xxv. 1, 46.

And then assembled together the Chief Priests and the Scribes, and the Elders of the people unto the palace of the High Priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill him. Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Matt. xxvi. 3, 16.

Jesus eats the passover—institutes the sacrament of the last supper—washes his disciples feet; and after singing a hymn goes out into the Mount of Olives. Matt. xxvi. 17, 30. John xiii. 2, 20.

St. Augustine* mentions in a letter to Bishop Ceretius, that the Priscillianists claimed possession of the hymn Jesus sung before going to the Mount of Olives. It was included in their undistinguished assemblage of canonical and apocryphal writings. He has published a few apparently unconnected lines, the rest are probably lost.

* Augustini Opera. Benedictine edition. Tom. 2. 849, 853.

“ I am a light to him who sees me. . . .
 “ I am a door to whoever enters by me.
 “ Who sees what I do, let him avoid speaking of my
 works.”

Jesus instructs and comforts the disciples—prays and goes to Gethsemane, where Judas comes with a band of men to apprehend him. John xv. 16, 17, and xviii. 1, 9.
 Peter cuts off the right ear of Malchus, and denies Jesus, who is examined by the High Priests and Pilate. John xviii. 10, 40.

And straightway in the morning the Chief Priests held a consultation with the Elders and Scribes, and the whole council, and bound Jesus, and carried him away, and delivered him up to Pilate. Mark xv. 1.

Fabricius* has published the consultation of the Jewish Sanhedrim on the apprehension of Jesus—found, written in Hebrew, in a small marble chest under a wall in the Neapolitan city Aquila, while enlarging a building.

1, Simon, the Leper—By what law is a seditious man condemned? 2, Raban—I do not know why laws were made if they are not to be observed? 3, Achias—Before a man is condemned to death, positive information and proof should be obtained, and the defendant should be heard. 4, Sebath—According to divine and human laws, the man should be condemned unless he has transgressed, what then has this man done? 5, Rosaphin—Why are laws appointed if they are not to be kept? 6, Phutiphars—A deceiver, by whom an epidemic may be excited among the common people, is not good for the land. 7, Ryphtar—The law punishes none but the guilty; if he is a transgressor let him first confess his fault, and let us not condemn him rashly. 8, Joseph of Arimathea—O how

* Die Sittamen in dem Rary der Juden. In Codicis Apocryphi Novi Testamenti. Pars Tertia, p. 487, 490.

shameful it is that no protector for an innocent man should be found in the city! 9, Joram—Why should this righteous man suffer for his righteousness? 10, Ehiberis—Although he is just, he should be put to death, because the common people are tumultuous through his discourse. 11, Nicodemus—Does our law judge a man before hearing him and making known his crime? 12, Diarabias—As he asserts himself to be a counsellor, he is worthy of death. 13, Sereas—A seditious man is injurious to the land, and therefore should be put away from the people. 14, Rabinth—Whether he is just or unjust, as he opposes the laws we have received from our fathers, we can by no means tolerate him. 15, Josaphat—Let him remain in prison bound with iron chains for ever. 16, Ptolomeas—If he is neither righteous nor unrighteous, why do we tarry so long before condemning him to death or banishing him from the land? 17, Jeras—It is much better and more advisable to put him out of the land, or send him to Cæsar. 18, Mesa—If he be righteous, let us turn to him; if unrighteous, let us put him away from us. 19, Samech—Let us now make peace, that he may not be opposed to us, and if he will not afterwards do our will, let him be punished. 20, Caiaphas—Ye know not what ye say, it is better for us that one man die, than that all the people die.

The Multitude to Pilate.

If thou lettest this man go, thou art not Cæsar's friend. Crucify him! Crucify him! His blood be on us and on our children.

One of the Cottonian MSS. in the Museum (Cleopatra D. 7) furnishes the Virgin Mary's history of the death of Jesus.*

Here begins the Lamentation of our Lady, Saint Mary, and all the Saints of Substance that were by spoke between Jesus her Son and her, in time of his Passion.

Here begins the Lamentation of our Lady, Saint Mary, and all the Saints of Substance that were by spoke between Jesus her Son and her, in time of his Passion.

Then I, Mary, Jesu's mother, sat in Jerusalem in the holy feast of Esterne (Passover) alone in my house, for the much multitude of the people that came into the city. I closed my doors and sat alone, as I was wont, and thought only of my dear son Jesus, where that he were and what that he did, for on him was all my love and all my desire, I willed him fain, and hoped that at the evening, before Esterne he would come, and busily I sat praying my prayers, and waited him, and then suddenly after the sun going to rest, I heard a great noise of the people in the city crying as it had been mad people; and what I, Mary, Jesu's mother, sitting myself alone, knew not the cause of the great crying, and the running of the people together, then said I these words to myself, Would God that I were with my sweet son Jesus; who shall tell me tidings of my sweet son Jesus, for I dread me sore lest anything of disease befall to him, for I have heard a few days here before that the Jews have cast among them his death; and when I, Mary, sorry and full sore aghast in this manner, said, I look if any of his apostles would bring to me any tidings of my sweet son, Jesus. Then I heard anon suddenly one smite at my door, and I anon arose and ran to the fenestre (window) of my chamber and looked out, and then saw I, Mary, Magdalene, clothed in black, and all bewept, and her hair about her eyes, and she said to me these words, Come down to me most devout of all women, and hear of thy son; and then I, Mary, smit with the sword of sorrow, I go me adown and do up the door, and anon the devout Magdalene spake to me, and said, O thou reverend mother of all women, know ye any new tidings of Jesus your sweet son and my reverend master? And then I, Mary, Jesu's mother, full of sorrow, said to her, Knowest thou any thing or tidings, Magdalene, of my sweet son? And then Magdalene all bewept, crying, said to me these words, Jesus your son and your love, and

my master, is now taken, and with cords bound wickedly and chiefly of the Jews, and beat. And when I, Mary Jesu's mother, heard this, I was anon smitten with the sword of sorrow through mine heart; and adown upon the earth as a dead woman; and when these tidings were to me brought, it was in the beginning of the night—darkness came about me that I wist not whither to go—and man's help had I none; and then I lay all that night upon the earth weeping, and all my house I wet with the weeping of mine eyes; and then I said, O Holy Father, where be all my behests? Why wouldest thou ordain me to be a mother and make me rich with a child; and now I am bereaved of my child and leaved alone; and most unworthy of all women? O Gabriel, why wouldest thou be stern with me most unworthiest of mothers? Behold now, Gabriel, for the joy that thou be-
tided me, now have I pain; and for the gladness, now have I sorrow, and am reaved of my child, and for grace I have shame, and for life I have death, and for blessing that thou be-
tided me, now is become this curse upon me. And then I said unto myself, O unblessed mother and sorrowful mother, whereto shouldest thou bear a child and conceive a child, that thus odiously and thus wickedly thou art bereaved of thy child. With these words, and weeping, and sorrow, and lamentation, and grinding of teeth, I spent that night unto that time that the day began to spring; and the darkness of the night to withdraw, and then spring there a dreadful day for me; and then arose I up off the earth, as I had been almost dead and failing man's help; and then there came holy women of Galilee, the which devoutly had been in the temple all that night in their prayers; and when they heard that my sweet son was taken and cruelly bound by the servants of the Bishop, to me unblessed mother, the holy women came with haste, me to comfort. And said I to Mary Magdalene, to my sisters, and to the holy women of Galilee, Go we now sisters

anon that we might see my son Jesus, the which is only the comfort of my life; and then I might not go for feebleness of my body, so sore had I beaten it in that night for sorrow of my sweet son Jesus, but as the holy women and my sisters sustained me with their arms. And then as I went, I met with some of my son's disciples sore weeping, and to them I said these words, Saw ye ought my son, I pray you tell me where ye last saw him? And they, sore weeping, told it me in these words, We saw him sore bound with cords and beat with scourges, and his face sore defouled with spitting, and led forth by wicked servants of Caiphas, to be denied under Pilate; and his looking was pale, and his speech was ghastful, and all his body changed, so that scarcely we might know him. And then I, Mary, Jesu's mother, most sorry of all mothers, fulfilled with sorrow, said these words, O Jesus, my sweet son, what hear I of thee; what bitter and hard tidings are these shewed of thee to me? And then I said to some of his disciples, May I see my sweet son Jesus by any means, that I might take him out of their hands? And they that me saw thus make sorrow, said to me, Go lady, and tarry ye not, if ye would see your son alive, for he is led with knights armed to Pilate's palace for the Jews to have him doomed to the most dispiteous death. And when I, Mary, heard these words, I was smitten, even throughout my heart with sorrow, and as a dead woman. I went forth and was born up by my sisters, and scarcely might I come to Pilate's palace for faintness; and when I came thither, it was the third hour of the day. And when I came and would have gone into the palace, I might not come nigh the gates for multitude of the people; but as nigh as I might I put me, and there I stood as a stone stuck in the ground; and then cast I up my eyes to the windows of the palace if that I might have seen ought my sweet son Jesus; and then to the windows of the palace came Pilate, and

said to all the people, I find no cause in Jesus why he should be put to death: whether will ye, that I do Jesus let go, or Barrabas that is a manslayer? And when I, Mary, heard this, I lift up mine heart as though I had been arisen from death to life, and hoped that Barrabas, the manslayer, should have been put to the death, and my son Jesus let go alive; but then anon I heard an horrible noise of all the people crying, and saying, Do Jesus on the cross; and when I heard this crying of the people, I was smitten through mine heart with the sword of sorrow, and as a dead woman I fell down upon the earth, seeming to the people as though I had been dead, and so I lay long till my sisters gathered me up and comforted me; and so I stood there long, and abode if I might have seen my sweet son Jesus, or if I might have spoken with Pilate that he would have delivered to me my sweet son Jesus, that meek lamb; but these wicked Jews, when they heard me cry and saw me weep sore, they blamed me, and said, Hold thy peace thou thieve's mother, and nourisher of this traitor, for thy son is born to be dead, for he beguileth the people; and therefore, thou shalt see him done on the cross before thine own eyes. And then anon I fell down as a woman in despair, being thus depiaed of all; the people crying, as though they had been mad, saying, Bring out Jesus of Nazareth to us, that he may be on the cross. And so anon Pilate assented, and first let beat him with scourges, and then clothed him in purple, and afterwards took him to the Jews to do him on the cross. And then they brought him out before the eyes of his wretched mother, Jesus my sweet son, crowned with a crown of thorns upon his head, and his eyes all pale, and his face all red of blood, bearing a cross on his back, on which he should die, and a cord about his neck, and for a common thief, and put between two thieves; and when I saw this cruel sight, then failed all my strength, and so waxed my sor-

row all anew when I saw him; and for much people I might not come to him; and he might not hear me for the people that followed him. And then said my sisters to me, Go Mary up this way, for this is the next way, and then shall ye meet with your son and speak with him ere that he die. And then arose I up anon as a woman strengthened with a new spirit and went swift by that by-path, and suddenly I met with my son in the way bearing the cross upon his back, and said I these words to my sweet son Jesus, O my sweet son, Jesus, whither goest thou so swift and heavily charged with this cross? what thinkest thou to do with thy mother, to let me thus alone in despair, thinkest thou to forsake me thus? O my sweet son Jesus give to me, thy mother, the cross and I shall bear it on my own back; and son, die thou not without thy mother, but my sweet son let us live together and die together. And then my sweet son having more thought for his mother than for his own pain, that he suffered, anon for my sorrow, he fell down under the cross that he bare; and anon for sorrow of my son Jesus I fell down as a woman who had given up the ghost among the people; and my son is constrained to arise and go forth with his cross, and the wicked Jews and cruel, me, the mother of Jesus, violently separated far from my son Jesus that lay under the cross; and the wicked Jews constrained a man that men cleped Simon to bear the cross to a stead that was cleped Calvary. And then the cruel Jews smote my son Jesus with their feet and beat him with scourges, and made himself bear the cross up to the mount of Calvary; and thus the wicked Jews offered up that spotless lamb; and without all other, that was my sweet son Jesus. And then I, Mary, most sorrowful of all mothers, pursued after my sweet son Jesus as fast as I might to see what death that lamb should suffer that was my solace and my joys. And scarcely might I come to see the mount of

Calvary, but as I was sustained by my sisters, so weary and so worn was my body, that time that I was come to the mount of Calvary the wicked Jews had done my son on the cross, and reared the cross, and put it in the earth; and then looked I on my son Jesus with my weeping eyes, bitterly weeping and crying, and said to him these words, O my sweet son Jesus! O my most loved Jesus! why, why lookest thou not to thy sorrowful mother? why wilt thou leave me thus alone? whither shall I go my sweet son? in what house shall I rest my sweet son? O since thou hast no ruth of thyself, have ruth of thy sorrowful mother; and when my sweet son Jesus heard me anon in this wise, he said to me these words, Woman, be of good comfort, for, for this come I into this world, and for this I took this body of thee that here hangeth on the cross to day for health of man's soul, and to bring the souls out of pain that were lost for sin, and therefore I suffer this cruel and hard passion that thou seest, and therefore rest now mother of thy weeping and thy crying, for this is my father's will, and also mother let it be thy will; for in my death I shall slay death, and with the victory of my passion shall arise the third day; and therefore, mother, I give you here to John, my disciple, that I love well: let him be thy son, and be thou John's mother; and to him I give thee to ward, for now I shall die on the cross. And when my son Jesus had said these words, and cast up his eyes unto heaven, and commended to his father his soul, and so with a great cry he yielded up his spirit. And then I, Mary, fell adown on the earth for sorrow, and also the people thought that I had been dead; and about the hour of nine there came cruel knights and stood before my son, and one of them with a spear cleft his side and opened his heart in two; and when my son's side was thus then opened and his heart cloven in two, then went the knights their way.

And then came Joseph of Arimathea, a nobleman and a rightful, and would take down off the cross my son Jesus; and when I saw him I waxed quick of my spirit, and took strength to me, and said, O my good Joseph! O my dear worthy Joseph! Wilt thou take adown the body of my sweet son Jesus? And Joseph said full courteously to me, O Mary and mother of Jesus, God's son of heaven; O mother, maid, and woman, without blame, abide a little while, and leave thy weeping and thy sorrow, for I understand that thou art blessed among women, and I believe without any doubt that thy son Jesus will arise from death to life in a short time; and therefore, worthy lady, now in the mean time let us worthyly bury his holy body, for tomorrow it is holiday, and we may not work then. When Joseph had said these words to me, I was somewhat comforted therewith, and helped to wash my son's body, that was defould with spitting, beating, and bleeding; and when we had washed it we buried it, and anointed it; and so at the last I was smitten with a new sorrow. And then I said these words to my sweet son where he lay dead, O thou clean flesh that layest here, why wouldest thou thus die on the cross, and be offered up for sin, for sooth thou art holy flesh, and clean from all manner of sin, and thou hast sore bought the sin of man; and when I had said these words, I fell adown upon the body of my sweet son Jesus, weeping bitterly and crying sore, and then I kist the wounds of his head, and of his hands, and of his feet, and the wound on his side, and then I clasped all the body in mine arms and kissed it, and said these words, O my sweet son Jesus, I thy wretched mother did not expect ever to see this of thee, nor these sorrows that I have suffered for thee; but much more I believed to have had a singular joy of thee, and never to have been separated from thee. And while I said these words, Joseph with his fellows hied swift to wind and to bind my son in cloth;

and when they had bound a part of his body, and would have bound another, I fell down to the wounds that were bound, and unbound them again; and then I was smitten with a new sorrow that I might not suffer them to bind him a long time; and for my sorrow and lamentation that I made upon him, all those that there stood took the body of my sweet son Jesus out of my hands, and at the last they would bear him to the sepulchre, and I followed him weeping and crying sore; and when they came to his sepulchre they would have buried him, and I might not suffer it in no wise; but meekly I prayed them in this manner, and said, O ye noble men, and also ye holy women, bury not my son Jesus yet, but suffer me to have him yet a little while in mine arms that I may kiss him. And when they saw the great sorrow that I was in, they made great lamentation, and abode a little while, so at last they would needs bury him. Then cried I, Mary, and said, Bury me with him, for I cannot live without him; and then Joseph and his fellows reverently separated me from his sepulchre, and honestly and worthily they buried my sweet son Jesus. When he was buried, I stood without the tomb weeping and crying, and repleted with all manner of sorrow, and said these words, O thou angel Gabriel, thou saidest to me, Hail! Mary, full of grace, and behold now I am full of sorrow: you said also to me, Our Lord is with thee; behold now my Lord and my son put away from me that I may not him see furthermore: thou saidest to me, Blessed be thou among all women, and behold now above all women am I tormented with sorrow, and held most accursed: and at the last, thou saidest to me, Blessed be the fruit of thy womb, and behold now my son, that is the fruit of my womb, he is here wickedly killed, and now lieth here in the tomb full of wounds; and when I had said these words, I fell adown upon the earth. And when John, that was charged of my son on the cross to be my

son, saw me thus sorry, he took me up in his arms, and for feebleness of my body I could not stand; but then John and other women led me into Jerusalem and tormented me sore for sorrow that I was separated from the sepulchre of my sweet son Jesus; and all these that saw me in that while were tempted to weep for sorrow and lamentation that I made. And then John led me home to my chamber, and said to me these words, Now rest thou here thou mother of my Lord, and of hope of a rising of thy sweet son Jesus, my Lord, cease thee of thy sorrows, and understand well, lady, that I am near to thee to be thy son, that am not worthy to be thy servant; for John may not be liken'd to Jesus, the son of Zebedee, to the son of God; nor the servant to his Lord, nor the disciple to his master, nor the creature may not be liken'd to him that made him; but nevertheless, I shall worship you, my reverend lady, in all that I can, and with all my strength you serve. With these words and with others, John comforted me many times; and he was ready me to serve unto the resurrection of my sweet son Jesus. And when we saw him arise from death to life, then were we fulfilled with more joy, than we were before with sorrow. Blessed be my sweet son Jesus. And thus endeth the lamentation of our lady Saint Mary. Amen. Amen.

The fable of the Wandering Jew, once almost generally believed, probably suggested the fabrication of the tale of the Wandering Gentile in later times: they are both included in a work, entitled "News from Holland, &c."*

The first, Cartophilus, a Gentile, of him writeth that

* News from Holland; or a short relation of two witnesses, now living, of the suffering and passion of our Saviour Jesus Christ; the one being a Gentile, the other a Jew; which sufferings they beheld as eye witnesses, when our Lord was crucified. The probability whereof is verified by Scripture, and divers eminent authors. Printed in high Dutch, at Amsterdam, 1647, and re-printed at London, 1648. 4to.

learned and famous Johannes Cluverius in his *Epitome Historiarum mundi*, Anno 1639, printed at Leyden, in Holland, page 249, thus, Our Saxons also in this year have for certain informed us, that a Jew, (it should be a Roman) who was counted to be immortal, did wander up and down, who having used Christ most scornfully at his crucifixion, was condemned unto that—that he must live in exile, and wander up and down in the world till the last day of judgment, and must be an example and shew to all nations.

This seemed unto us incredible, and like unto a lie, although the said Jew by some learned men was examined punctually in circumstances, and his sayings were found to be like unto truth.

And you find in *Mattheus Parisiensis*, page 339, 340, and 827, of 1228 and 1252 years after Christ, that at the same time, now being 400 years, expired; that the like rumour went, and was known through all the world. For this same historian maketh mention, that in the palace or judging-house of Pilate, there was a porter or door-keeper named Cartophilus, who afterward was baptized by Ananias, and was called Josephus. This man struck Christ when he was haled and pulled out of Pilate his court, with his fist in the face, and said to him, Away with thee, Jesus, get thee gone, for why wilt thou stay any longer? The Lord looked with a very earnest countenance upon him, saying to him, I do go, but thou shalt stay till I do come again. Upon this, after he was an hundred years old, he fell into a strong disease, and fell almost into a madness; and yet recovered his senses, and became so strong and sound again, even as he was when Christ was crucified. And this disease and recovery befalls to him every 100 years.

A physician informed the author, that Josephus was kept in a secret paved hall under ground by the Turks,

and was shewn to him as a special favor. The prisoner in an ancient Roman habit as he was in the time of Christ fashioned, went up and down in the hall, saying not a word, nor doing any thing, but only sometimes beating with his hand on the wall, sometimes on his breast, for a testimony that he beat therewith the guiltless Christ in his holy face. Of the second, who is Ahasuerus, a Jew, Chrysostomus Dudulæus Westphalus in his German relation writeth thus, that Paulus, of Eitzen, a Doctour of Divinity, and Bishop at Schelswig, in Holsatia, hath related, that he hath seen, Anno 1634, in the winter, at Hamborough, upon a Sunday in the church at sermon time, a tall man with long haire, with a cloak hanging down to his feet, a short coat girded about his loynes, with a torn pair of breeches, and bare feet, having the looks of a man of fifty yeares of age, standing over against the pulpit, who gave such heed and attention to the sermon, that when the name of Jesus was called he then made a most lowly and most humble congy, beating upon his breast, and fetching a deep sigh.

That his name was Ahasuerus, a shoemaker by trade, born in Jerusalem, that he had dwelt there, and at the time when Christ was carried forth, would not give leave to Christ that he should lean or rest at his shop or stall, but thrust him off, and abused him in bad language. Thereupon the Lord looked sterne upon him, and said, I will stand here and rest, but thou shalt walk till the time of judgment. Thereupon he set down his child he had in his arms and followed presently after Christ without looking back, and looked not about till at that time when Jerusalem was quite destroyed, and no more one stone was left upon the other; then he returned to that place. That for his part, he could think no other but that God keeps him for a testimony against the Jews till to the last day of judgment; and that for his part, he should be

glad to be rid out of this miserable life; and wisheth a dissolution of his body, to be received into God's favor.

That man is very quiet and still; doth not speak much unless he be asked a question. Being invited to any meal he eateth and drinketh very little: doth not stay long in one place; but still hasteneth away. Of money, he doth not take, or keep above three pence or a groat, of the which he presently imparteth unto the poor, saying, That he hath no need of money, that God doth and will provide for him; for what he hath done ignorantly, he repenteth for it, and prayed unto God for remitting the same. All the time he was at Hamborough he was never seen to laugh. Into whatever province or country he comes, he knoweth to speak their idiom or language perfectly. When he heareth any people curse, he trembleth and shaketh at it most horribly, and dehortheth those swearers and cursers for the bitter passion of Christ, presenting as it were before them Christ's sufferings and death. The author, as proofs of the possibility of such protracted existence—instances the case of Johannes de Temporibus, who was armour-bearer of one Charles the great, and 361 years old, who died in Frankrick, or France, Anno 1144. Item—the famous philosopher, Artophius, who lived 1025 years.

This account of Ahasuerus very much resembles one in MS. among the printed books in the Museum, entitled "A Coppie of a Letter translated out of High Dutch into French, and Imprinted at Leyden, Anno, 1604, now English'd: containing a notable discourse of a Jew, yet living, and wandering through the world as a vagabond, who was an assistant at the death and passion of our Saviour Jesus Christ.

The Gospel attributed to Nicodemus, sometimes called the Acts of Pilate, minutely relates the passion and resurrection of Jesus. The Prologue states, that Nicodemus

wrote it in Hebrew; and that the Emperor Theodosius had it translated into Latin. The celebrated romance of *Perceforest*,* or *Ancient Chronicles of England*, in six thin folio volumes, describes its compilation more particularly in the 66th chapter of the 6th volume, entitled—*How the King Arfaran went to the Isle of Life (L'Isle de Vie) to publish the Catholic faith, and recount at length the passion and resurrection of Jesus Christ to King Gadiffer of Scotland, and King Perceforest of England, to the wise Queen, and to the others; and of the contents of the letters that Pilate wrote to Claudius, Emperor of Rome. This chapter recites, that Joseph, of Arimathea, wishing Nicodemus to describe the sufferings and death of Jesus, he requested that Joseph's secretary, Natael, might remain with him and write it at leisure from his dictation. Natael accompanied king Arfaran to the Isle of Life, and at his request read his manuscript to King Perceforest and his companions. This gospel differs from that published in the Orthodoxographes, and by Fabricius, in prefixing the prologue, and terminating with the 26th chapter. The insertion of this narration in the fabulous history of Perceforest, and its existing in Welsh and Anglo-Saxon, oc-*

* *Ex tres elegante delictense et melliflue et tres plaisant hystoire du tres noble victorieux et excellentissime Roy Perceforest: Roy de la Grant Bretagne, fondateur du franc palais, et du temple du Souberain Dieu. Nouvellement imprimes a Paris. Mil. V. cens xxxi. et xxxii.*

The history of this curious book is nearly as romantic as many of its histories. In the year 1286, William, of Haynault, brought over the French King's daughter to be married to Edward, King of England. Visiting different parts of England after the marriage, the Duke arrived at the Abbey of Burtemur, near the river Humber, when the Abbot informed him that a chest containing a book of Chronicles and a regal crown had been discovered in the Abbey wall some time before his arrival. The crown was sent to Edward, and the book remained in the Abbot's possession, unread, above ten years; when a Greek student of philosophy translated it into Latin; and a French translation was made for the Duke of Haynault.

casioned La Croze's supposing that it was fabricated by the Britons.*

The gospel of Nicodemus was certainly a favorite book with our ancestors. A Welsh MS. copy of it is noticed by Lhuyd.† An Anglo-Saxon, thirteen Latin, and an English MS. of it are in the Bodleian Library, Oxford. An Anglo-Saxon copy of it is in St. Bennett's College, Cambridge, which was published by Thwaites along with the Anglo-Saxon Heptateuch, &c. at Oxford, 1698, 8vo. An Anglo-Saxon copy, imperfect at the beginning, is in the Cottonian Library, Vitellus, A. 15; besides which, several Latin MSS. and two English poetical versions are in the British Museum. The translations in verse are Harleian Library, 4196; Cottonian Library, Galba, E 9. And begin

By thð þe tyme Tiberius,
 Rewelð Rome woth realte ;
 That same tyme Theodosius,
 Was probed Þrynne in Galille.

Julian Notary printed an English translation of this gospel in 1507, 4to. Wynkyn de Worde printed five editions between 1509 and 1532, translated from the French of Bishop Turpin; and John Skot printed one edition in 1529, and one without a date. Not more than five or six copies are known to remain of all these editions.‡

The latest English edition was printed by John Cous-trouyer, probably at Douay; and the following re-print is made from his edition.

* Letter from La Croze to Fabricius, in Cod. Apoc. Nov. Test. Tom 3, 466, 467.

† Antiqui Britanniae lingua scriptorum, quae non impressa sunt, Catalogus—Archaeologia Britannica Tom 1. 256, Oxford, 1707, folio.

‡ Dibdin's Typographical Antiquities of Great Britain. Vol. 2, 581, 144-146. Vol. 3, 75, 77.

The first printed Latin edition appeared in 1516—one was published in Fantii Opera, Venice, 1522, 12mo.; at Antwerp, in 1538; it was printed in the Orthodoxographia in 1555, and again in 1569, and in Fabricius's Codicis Apocryphi Novi Testamenti in 1719.

German translations were published at Marpurg, 1555, and Leipsig, 1612; and an old German MS. copy is in the Royal Berlin Library along with the four gospels.

If the gospel of Nicodemus was originally written in Hebrew, the original is entirely lost; but Greek copies are found in several libraries.

Fabricius relates from Eusebius and Nicephorus, that Maximinian the Tyrant had spurious acts of Pilate, full of blasphemies against our Saviour, transmitted to all parts of the empire, and taught by the masters to their scholars.*

N I C H O D E M U S,

HIS

G O S P E L.

THE PROLOGUE.

It befel in the nineteenth year of the Seigniory of Tiberius Cesar, Emperor of Rome; and in the Seigniory of Herod, that was the son of Herod which was King of Galilee, the 8. Kalend of April, which is the twenty-fifth day of March, the fourth year of the son of Velom which was counsellor of Rome, And Olympias had been afore, two hundred years and two. At this time Joseph and Annas were Lords above all Justices of Peace, Mayors, and Jews. Nichodemus, which was a worthy Prince, did write this blessed history in Hebrew, and Theodosius, the Emperor, did translate it out of Hebrew into Latin; and Bishop Turpin did translate it out of Latin into French. And hereafter ensueth this blessed history, called The Gospel of Nichodemus.

* Judicia et censuræ de Evangelio Nicodemi—in Cod. Apoc. Nov. Test. Tom. 1, 215, not. a.

CHAPTER I.

Annas and Caiphas, Symeon, Datan, Damaliel, Judas, Levy, Nephalim, Alexander, Zarius, and many other Jews came to Pilate, and accused our Lord Jesus Christ in many things; and thus they said, We know well that he is the son of Joseph the carpenter, and was born of Mary, and thus he sayeth, He is God's son, and King; and not only that, but the Sabbath-day which is given to us for ease and rest, he breaketh, and so he will undo the law. Pilate answered and said, What is that, that he hath done, and how may he break our law? The Jews answered and said, We have by our law, that no man should do work upon the Sabbath-day: and this Jesus with his false crafts healeth many maladies—as blind, lame, crooked, and meazled, and thus he breaketh the Sabbath-day with his false crafts. Pilate said, How may he do such things by evil working? The Jews answered, For he is an evil worker, and by the prince of devils, that is Belzebub, he casteth out devils, and thus through devils are all these works done by him. Pilate answered thus, By that ye say that Belzebub is prince of devils, is not he a devil? It was never heard afore this time that a man might do such works by the devil, but by the virtue of God I suppose that he doeth such works; and for the common weal he healeth all sick, and for his well-doing ye accuse him. Then the Jews answered, Sir, we pray you, that you would cause him to come before you, and ye shall hear what he will say. Then Pilate called a sergeant, and bade him go and bring Jesus thither. Then went the sergeant and kneeled before him, and he cast a cloth upon the ground that he had in his hand, and said to our Lord Jesus Christ, Sir, go upon this cloth, for the Justice will

· speak with you. When the Jews saw the sergeant do such worship unto our Lord, they cried to Pilate, and said, Why cometh not this sergeant forth lightly with Jesus? we see well he doth worship unto him as though he were a King, and hath cast his cloth afore him. Then Pilate called the sergeant, and said unto him, Why didst thou such worship unto him? The sergeant answered, and said, I saw Jesus come into Jerusalem upon an ass, and there I saw folk spread clothes upon the ground before him, and did him reverence, and he went there-upon; and then I saw another company of children with branches and flowers in their hands, singing Hosanna in excelsis. Blessed be thou that comest in the name of our Lord. Then said the Jews to the sergeant, The children of the Hebrews singeth Hebrew, and thou art born in Greece, how understandest thou Hebrew? The sergeant answered hereto, and said, I asked an Hebrew and he told it me. Then said Pilate to the Jews, What is Hosanna? The Jews answered, it is to say, Make me safe. Lord save me! Then said Pilate to the Jews, Lo, your selves bear witness of the words of your own children; what hath then this sergeant misdona, that ye blame him thus without a cause? Then said Pilate to the serjeant, Bring Jesus afore me, and look that thou bring him as it pleaseth thee. Then the sergeant went to our Lord Jesus into the parlour, and did reverence and worship to him, as he had done before, and said to our Lord Jesus, My Lord, Pilate, the high justice, will speak with you. And as our Lord Jesus entered into the parlour, there were sergeants that held maces in their hands, and at the coming in of our Lord Jesus, the maces bowed down unto our Lord Jesus; upon which maces were images of gold after the Emperor. And when the Jews saw that the maces with the images bowed down, and did reverence to our Lord God, then cryed they out upon them that held the maces.

And when Pilate saw that, he said to the Jews, Marvel ye not that the images upon the maces which they hold in their hands bow down? it seemeth to me that without reason ye cry unto me. Then said the Jews to Pilate, We see verily that they bowed down to him, and did reverence unto him. Then called Pilate the sergeants to him, and said to them, Why let ye your maces bow down to Jesus? And the sergeants answered, and said, Sir we be Paynims and Sergeants of the temple; but when Jesus came in, they bowed towards him, unknown to us, and did reverence unto him. Then said Pilate to the masters of the law, Chuse you of the most mighty men among you, and let them hold these maces, and then shall we see, if they will bow or not; when this was done, Pilate commanded them to hold the maces surely; and then he said, and swore by holy Cesar, if that the images on the maces bowed down, when that Jesus cometh in, that they should sore forthink it. Then said Pilate to the sergeant, whose name was Akaria, Let out the Lord Jesus, and bring him in, as it liketh thee to bring him. Then went our Lord Jesus out of the parlour, and Pilate called them that held the maces, and swore by the might, and the height of holy Cesar, that if the images bowed down when that Jesus came in, he should smite off their heads. Then commanded Pilate, that Jesus should be brought in. And the sergeant brought him in, as he had done before; when that our Lord Jesus entered into the parlour, the images bowed down, and did reverence to our Lord, like as they had done before. And when Pilate saw that, he was greatly abashed, and so rose upon his feet; and as he was rising up, there came a messenger from his wife, whose name was Procula, and this messenger delivered a letter to Pilate, and thus it said, Pilate, be not against this, righteous man, for I have this night wonderfully dreamed of him, and by that I know well that he is a righteous man.

And when Pilate had read the letter, he said to all the Jews, Sirs, ye know well that my wife is a Paynim, and ye know well that she hath edified many of your Synagogues, she sendeth to you, that she knoweth this man for a righteous man, for much tribulation and disease hath she suffered this night for him. Then said the Jews to Pilate, Have we not told thee that he is an evil man, and worketh by the devil's craft; for by devils hath he thus enticed thy wife.

CHAPTER II.

Then called Pilate our Lord to him, and said thus, Seest thou not that all the Jews bear witness against thee, and thou givest no manner of answer. Then said our Lord Jesus unto Pilate, Every man hath power to speak with his mouth, be it good or evil, and so shall ye well see. Then said the Jews unto our Lord Jesus, What shall we see? We know well that thou wert begotten in fornication; and for thy birth did Herod slay all the children in Bethlehem, and in the country round about, that were within two years of age. And Joseph and Mary went into Egypt for dread of Herod; and when Herod was dead, they came again into the city of Nazareth. And when Pilate heard this, he said unto the Jews, Is this the same Jesus then whom Herod sought for to slay? And the Jews answered, and said, that it was he. Then was Pilate much more perplexed than before. And so there were twelve Jews that drew themselves together, and thus they said to Pilate, Sir, we know well that this man is not born of fornication; for we know well that Joseph wedded his mother, and so he is not born in fornication. Then said Pilate to Annas and Caiphas, It seemeth that your words be not

true, for Joseph espoused Mary, as they say, that be of your own folk. Then said Annas and Caiphas and other Jews, that Jesus, our Lord, was born in fornication, and that he was an evil doer, and that his disciples were foreigners and proselytes. Then spake Pilate to Annas and Caiphas, and asked them, What was proselytes? And they said, That proselytes were Paynim's children, and so were his disciples; and for that say we, he is born in fornication. Then answered the twelve men, whose names were these—Lazarus, Astorius, Antonius, Jacob, Serius, Gamaliel, Isaac, Cives, Azarius, Agrippa, Amenus, and Judas—we say, We are not proselytes, but we are Jews' children, and we say truth, that we were present when Joseph espoused Mary. Then called Pilate these twelve men that said thus, And he conjured them by the height of holy Cesar, if that he were not born in fornication, that ye bear witness, and surety, and swear before all this people. And these twelve men answered Pilate, and said, We have by our law, that we ought not to swear, for it is sin; but we will swear by holy Cesar, if it be not as we say, we will be culpable of death; we see well that Jesus is not born in fornication, to be believed by their word. And we say all, said the other, that he is born in fornication, and that he is an evil worker. And thus he saith that he is God's son, and thereto a King, and yet thou wilt not believe us that have the law to keep. Then commanded Pilate that all should go out of the parlour save these twelve men that said, our Lord was not born in fornication, and he commanded also that our Lord Jesus should be led out unto the one side of the parlour. Then said Pilate to these twelve men, For what cause is it that they will bring Jesus to death? And they answered and said, That the masters of the law had him in hate, because that he healed maladies and sickness upon the Sabbath-day. Then said Pilate, I see well, for his good

works they will slay him. Then went Pilate out of the parlour full of heaviness, and said to all the Jews, I have witness, that I can find in this man no point of death. The Jews answered, if he had never been an evil doer, we had not delivered him unto thee. Then said Pilate to the Jews, that there should be no man slain but by me. Then entered Pilate into the parlour again, and called our Lord Jesus unto him, and said, Art thou King of the Jews? Our Lord Jesus answered again, Sayest thou that of thy self, or have others said that to thee of me. Then said Pilate unto our Lord Jesus Christ, Thou wottest well that I am no Jew, but thine own nation; the bishops and princes have delivered thee, but I wot not what evil thou hast done them. If thou be King of the Jews tell me? Our Lord answered him, My kingdom is not of this world, for if my kingdom were of this world, my ministers would surely strive, that I should not be delivered over by the Jews unto thee; but now my kingdom is not from hence. Then answered Pilate, I see well thou art a King then. Then answered our Lord Jesus, Thou sayest that I am a King: for this purpose was I born, and therefore came I into the world, that I might bear witness unto the truth; every one that is of the truth heareth my voice. Then said Pilate, What is truth? By thy word, there is little truth in the world. Our Lord said to Pilate, Understand truth, how that it is judged on earth, of them that dwell therein. And thus said Pilate to the Jews, I take witness both of heaven and earth, sun and moon, that I cannot find any cause of death in this man. Then answered the Jews, Is not this a great cause, that he saith of the temple, that he could destroy it, and raise it again in three days. Then said Pilate, Which temple is that which he speaketh of? And the Jews answered, that it was the temple of Solomon, that was building forty-seven years; and this Jesus said, that he would destroy it, and

raise it again in three days. I am, said Pilate, without guilt of spilling this man's blood: and that shall ye well see. What will ye do with him? The Jews that were full of envy, cried all with one voice, The shedding of his blood be upon us, and upon our children.

CHAPTER III.

How Pilate took counsel of the most ancient men of the law, as Bishops and others.

Then Pilate took of most ancient men, Bishops and others, Masters of the law, and said, Sirs, Do not against this innocent man, for I do you to wit, that he is not worthy to die. Is not he more worthy that healeth maladies, than he that breaketh the Sabbath-day? Then said the Jews, Ah! good Judge, take heed; if any man hath done a forfeit against Cesar, were he not worthy to die? And then Pilate said unto them, Yes. Then said the Jews, Much more is he worthy that forfeiteth against God, for he said himself that he is God's son; for when we conjured him that he should tell us, whether he were God's son or not, he denied it not, and yet he said that we should see the Son of man sitting at the right hand of the Godhead, and coming out of the clouds of heaven. And when Pilate heard this, he led our Lord Jesus unto the other part of the parlour, and said unto him, Man, I know not what I may do with thee. Then said our Lord Jesus to Pilate, Moses and the Prophets here-before preached of my passion, and of my resurrection. When Pilate heard this, he pronounced all the words of our Lord to the Jews. And anon the Jews said to Pilate, What wouldest thou hear more of his false slanders. Then said

Pilate, Take him into your synagogue, and judge him there according to your law. The Jews answered, Our law commandeth, that if any man sin or trespass against another man, he shall withdraw himself forty-two days out of the temple; and he that sinneth or trespasseth against God by slander, our law biddeth that he shall be stoned to death. And forasmuch as Jesus saith, that he shall sit in heaven, upon the right side of the Divine Majesty, and that he shall come from heaven in the clouds; for this slander we will that he be crucified. Then said Pilate, It is not good that ye do this. Then Pilate looked about him, and saw many men and women that wept sore, and held their countenance upon him. Then said Pilate to the Bishops of the law, I see well, that much of the people will not that this man die. Then said the Masters of the law, Good Judge, we see well, he must die, and for dread of worse death he may not live. What is the cause that he should die for? The Jews answered, Because that he said he is God's son, and therewith a King!

CHAPTER IV.

How Nichodemus spake to Pilate for Jesus.

Nichodemus spake then to Pilate, who was a worthy Prince of the Jews, and thus he said;—I have oftentimes spoken to the Masters of the law, and to all the Jews, and thus have I said unto them;—That ungodly and unjustly they do amiss against Jesus; for many glorious signs and tokens hath he wrought among us, that never any of our forefathers wrought afore us; and therefore I counsel you let him go, and do him no more harm; for if the tokens and miracles be of God that he hath wrought, they shall

bring you no harm.

endlessly endure after his days; and if they be not of God, but by enchantment, or by some charm, they shall not endure. For Moses, that was of God, shewed many signs in Egypt: which that God had him do afore King Pharaoh. Then were there two men, Jannes and Jambres, the which were jugglers and witches, that deceived the people; they shewed the same signs that Moses did. But the Egyptians believed the token to be of God, and because they were not of God they perished, and all that ever held with them. And therefore I say, let this man go, and do him no more harm; for I say of a truth, he is not worthy to die; and, peradventure, this Jesus may be a prophet sent to us, as Moses said to our forefathers, that our Lord God should choose, and send a prophet of our own nation, and that we should hear and believe him as God himself. And, peradventure, this may be the same man that God spake this of. If this Jesus be the same man sent of God, he is come to the salvation of all mankind, so they believe on him truly, and unto the condemnation of them that believe not aright, as our Lord God said unto Moses, that if any man refuse that prophet, and will not hear what he shall say in my name, he shall be put out of my people. All this have I said unto the Princes of the law. And when the Jews heard this, that Nicodemus said afore Pilate, they said thus, We see well that thou art a disciple of Jesus, and therefore thou speakest for him. Then said Nicodemus to the Jews, Ah! then is not this lord Pilate a disciple of Jesus, that hath spoken thus for him? Is not he the High Justice under Cæsar the Emperor? When the Jews heard this, then said they to Nicodemus, Ye take then the truth of Jesus, and mayest thou have thy dwelling place with him. And then lift up Nicodemus his hands to heaven, and said, God grant that I may have part of the truth of Jesus, and a dwelling place may I have of him. God grant that it may be so as you have said.

CHAPTER V.

How certain Jews shewed to Pilate the miracles that Christ had done for some of them.

And anon there start forth a Jew, and thus he said;— My Lord Pilate, I lay sick in my bed thirty-eight years, and every day, for the most part, in peril of death; and so it befel, that my Lord Jesus came by me, and had pity on me; and then he bade me take up my bed and go into my house, and anon with his words I was made whole. And anon after came another Jew before Pilate, and thus he said, My Lord Pilate, I was purblind; as my Lord Jesus passed afore me, I said to him, Jesus, thou son of David, have mercy on me; and he put his hands upon mine eyes, and then I saw. And then another Jew that stood afore Pilate said, S. I was meazel, and a leper, and my Lord Jesus Christ made me whole with his word. After this came an aged woman afore Pilate and said, My Lord Pilate, I was diseased with the red flux thirty-three years and upward, and I did but touch the hem of the vesture of my Lord Jesus, and anon I was made whole of my disease; and therefore, my Lord Pilate, have mercy on him, and put him not to death. And when Pilate heard this, he feared. And straight a great company of Jews, whom our Lord Jesus had healed, cryed all with one voice, A great Saviour of the people is the Lord Jesus! When Pilate heard this, he said unto Caiphas and Annas, and other Masters of the law, I marvel why your fore-fathers, Princes and Bishops of the law, did not heal men of their infirmities, as this man doth: and they answered not a word thereto. And the men that our Lord had healed, cryed with one voice, Our blessed Lord Jesus hath wrought many divine miracles; for he raised Lazarus from death

to life, which had lain dead four days in the earth; and our Lord Jesus, by the virtue of his words, raised him out of his grave, and brought him alive amongst us, and his sisters, and made him sit at the table. When Pilate heard this, he was much abashed for fear, and cried with a loud voice to the Jews, and said, Men, what is this that ye will do; I see, that without guilt, ye will shed the blood of him that hath wrought nothing amiss. Then Pilate rose up and took Nicodemus to him, and those twelve men, which said that our Lord was not born by fornication, and thus he said unto them;—Sirs, I have great affiance in you, tell me what I shall do with him: and they said, Sir, we cannot tell, but we will never assent to the will of the Masters of the law, and the other Jews. And he said unto them, Ye know well, that it is a custom among us to deliver a prisoner to the people, for the honor of our sabbath, that high day of sacrifice; and ye know well that I have in my prison a notable prisoner, a man-slayer, who is worthy of death, whose name is Barabbas, will ye that I deliver him, or else Jesus, which is without guilt, and not worthy to die? The Princes, and the Bishops, and the old men, said with one voice, We will that thou deliver to us Barabbas. Then said Pilate, What will ye then that I do with Jesus, which is called Christ? Then said the Jews with a high voice, Let him be crucified! And some said, If thou let him go thus, thou art not Cesar's friend, since that he speaketh this blasphemy, that he is God's son, and thereto a King; for whosoever saith that he is a King, speaketh against Cesar. And when that Pilate heard this, he was wondrous heavy, and thus he said to the Jews;—Every day from the beginning ye have been contrary to them that have done well to you, and to him; ye have done much harm and much tormenting. Then said the Jews, What is he that hath done so much good for us? Then said Pilate, Our God which hath holpen

you, and delivered you out of the hands of Egypt—which drowned your enemies in the deepness of the Red Sea, and led you through the waters of the sea, as dry as upon the land; and also in the desert he rained upon you manna; and made water come out of the hard rock in the desert, which ye drank of, and all your beasts; and he gave you also the ten commandments of the law, and in all these commandments he hath charged you with, ye have been contrary to your God, as when ye made a calf to be your God, who would have disinherited you and destroyed you, had not Moses your master been that prayed to your God for you, for the peril that ye were in. And now ye say to me, that I hate my King, and am not his friend, if I deliver this man Jesus, who hath cured much of your people of many infirmities, who is your King, that never did evil, but ever much good. When the Jews heard this, they were full of anger and melancholy, and thus they cryed altogether, and said, Our King is Cesar, Emperor of Rome, for we know well that Jesus is no King, though Kings sought him in Bethleem, and said, that they sought the King of the Jews, and offered to him gifts, but yet is not he therefore a king. We know well, that when Herod heard say, that they sought the King of the Jews, he would therefore have slain him. And so did he slay thousands of children in Bethleem, and all the country about for his sake, as we told you before. When Pilate had heard this, he commanded them to be still, and then said he unto them, A, and is this he then, whom Herod sought to slay? And the Jews answered and said that this was he; and anon Pilate commanded water to be brought unto him, and before them all he washed his hands saying, I am guiltless of the spilling of this righteous man's blood, but the blood of him be upon you and upon your children. But they spake earnestly with loud voices, requiring that he might be crucified; and their voices prevailed. When

Pilate saw that it availed not to speak, but that there would be more tumult, he gave sentence that their request should be fulfilled, and so he let loose unto them him that was laid in prison for man-slaughter and insurrection, whom they required; but gave Jesus over to them to do with him what they pleased.

CHAPTER VI.

How Pilate commanded the Jews that no villains should put Jesus Christ to his passion, but only knights.

Then commanded Pilate that a great company of knights should be brought afore him into his parlour. And then Pilate gave the sentence upon our Lord Jesus Christ, and thus he said unto him;—Thine own people hath disapproved all that ever I have spoken for thee, and therefore do I command that no man lay hands on him, unless he be a knight, or of gentle blood; for it is not fitting that a King should be slain of villains; and therefore I command, that first he be scourged, to the pleasure of the chief princes, and then lift him up on the cross, and with him two thieves which have been evil doers, one Dismas, and the other Gesmas, and let them be slain by villains, and let no nobles touch them. Then our Lord Jesus was led out of the parlour, and the two thieves with him, and they led them into another parlour, wherein there was a pillar of white marble, and there they spoiled our Lord Jesus of his clothes, and bound him naked unto the pillar, and there they beat him, and scourged him with yerds and whips, in so much that there was no skin left whole upon him: and this was a pityful sight to behold that blessed body standing naked before all the people, scourging, and

saying thus to our Lord God in his scourging, Do gladly our King, for this is our first beginning. And then the Masters of the law said unto the knights, Put on our King a soft garment, and let us crown him for our King. And then the knights did upon him cloth of silk, which for the abundance of blood was so clung to him, that at the pulling off, it was an hundred-fold more pain to him than was his scourging. And when they had pulled off this garment, they did on him a red mantle of silk and after that they set a garland of thorns upon his head that the thorns pierced into his brain, and so at the last they led him to the cross and there they crucified him between two thieves, Dismas on the right side and Geomas on the left; and then they put to his mouth a sponge full of eysel and gall that he might drink thereof, and thus that blessed Lord Jesus suffered all that ever they would do unto him. And then our Lord Jesus looked up to the father and said thus, O Father, forgive them for they know not what they do. And then the knights cast lots upon his vesture, to wit who should have it; and then the Princes of the law with Bishops and many others cried unto our Lord Jesus, and thus they said;—Thou hast healed many other, and canst thou not heal thyself. If thou be God's son, come down from the cross, and we will believe in thee. And then said the knights in scorn, If thou be the King of the Jews, deliver now thyself. And then Pilate wrote a bill, upon which was written, "Jesus Nazarenus Rex Judeorum"; that is to say, Jesus of Nazareth, King of the Jews. And this was written in Hebrew, Greek, and Latin; and this title they put above his head upon the cross. Then Geomas the thief that did hang on the left side of our Lord, said thus to our Lord Jesus;—If thou be God, deliver both thyself and us. Then Dismas that hung on the right side of our Lord Jesus, blamed him for his words, and thus he said unto him;—It seemeth by thy

words that thou darest not God, nor believest in him, and therefore art endlessly damned; for well thou knowest, that we have deserved to suffer death, but he hath right nought forfeited nor misdone, and undeservedly is brought hitherto. And when Dismas had said these words, he looked upon Jesus, and thus he said;—Lord Jesus, be mindful of me when thou comest into thy kingdom. Then answered Jesus unto him and said, This day shalt thou be with me in paradise. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour, and the sun lost his light, and the veil of the temple was rent down to the ground in two parts; some say, that an angel did it with a trace of fire: and this angel said, (many hearing) I am witness of the passion of Jesus Christ. After this our Lord Jesus Christ cryed with a loud voice, and said, Father, into thy hands I commend my spirit; and he bowed his head, and yielded up his soul unto his father. And then the Jews commanded that a knight should be brought forth whose name was Longinus, and him they made to put a spear to Jesus's side. This Longinus was blind, and so the princes of the law made him to pierce our Lord's side, and there came out of his side both blood and water; and the blood ran down by the spear's shaft, unto Longinus's hand, and he by adventure wiped his eyes with his hand, and anon he did see. And when Centurio, that was Prince over the knights, saw the tokens that were befallen, he glorified God and said, Of a truth this man was righteous and God's son indeed, and that is well seen by the tokens that are befallen. And so all the people that were there when they saw the works of the power of our Lord, they smote their breasts with their hands and returned.

CHAPTER VII.

How Centurio told Pilate of the wonders that were done at Christ's passion; and of the fine cloth or Sindony.

And Centurio told Pilate all that was befallen. And when Pilate heard it, he was wondrous heavy and sorry, and for sorrow and heaviness he did not eat nor drink that day. Then called Pilate the Jews, and thus he said unto them;—Marvel ye not at the tokens that have befallen at the passion of Jesus? that the sun lost his light and also the day. And the Jews said to Pilate, Sir, it was the eclipse of the sun, as we have understood of wise men afore us. Then said Pilate, How may it be, that the veil of the temple is smitten asunder, and many graves opened, and the dead men rise up from death to life? hath the eclipse of the sun done all this? And all these tokens, they say, are befallen in the city of Jerusalem; and if ye believe not me, ask Centurio, and them that were with him, which kept Jesus. Then were these men brought forth before the Jews, which bare witness, and thus they said;—Of a truth we saw, that at the death of Jesus the earth groaned and shook, as water doth, when it is moved; and we saw that many bodies arose from death to life, and by these tokens we believe that this Jesus is God's son. Then the apostles and the holy women, that had followed our Lord Jesus from Galilee, seeing what was happened, withdrew them by themselves.

Then Joseph of Arimathea intended to buy a precious cloth, to enfold our Lord Jesus in, when he had got grant of Pilate for to have the body: and on this wise came Joseph by this precious cloth. There was a knight of Capernaum whose name was Levy, this knight married a young lady, and by process of time they had a daughter

whom they called Syndonia, and her they put to learning, so that in process of time she grew to be a curious worker, as of cloths of gold, and cloths of silk. After a while, according to God's will, this Levy died; and then his wife, for the great love wherewith she loved him, fell into a great sickness, even into a cold palsey, so far forth, that she could not move hand nor foot, by the means whereof, she fell into so great poverty that she had not to live upon, but by the work of her daughter's hands; and so it befel, that near upon the same time that our Lord Jesus suffered, this lady said to her daughter, My daughter Syndonia, thou knowest well that our great sabbath-day is near, when we must eat our paschal lamb, and on this time is the great market at Jerusalem, therefore good daughter, go and array thyself, and take some of thy work that thou hast wrought, and buy there such things as are needful for thee and me at this holy time. Her daughter Syndonia answered to her mother and said, Dear mother your will shall be done, but I do you to understand, that I have wrought the most curious cloth that ever was made, for it fell so graciously in my work, that it is more curious than I can skill. Then the lady said to her daughter, Let me see that cloth; and Syndonia shewed the cloth to her mother. And when the lady saw the cloth, she said thus;—Blessed be that Lord, that hath made thee to work such a cloth; and daughter, upon my blessing sell it to no man, unless he tell thee what he will do with it. And then this maid Syndonia washed and balmed and arrayed herself to the market. And in the market stood Joseph of Arimathea with much people, speaking of our Lord's death; and by adventure, this maid Syndonia came before him; and Joseph of Arimathea espyed the cloth that hanged on her arm, and asked her if she would sell that cloth? And she answered, and said, Yes Sir. And then Joseph asked her the price, and she

said, Thirty besaunts. And Syndonia fell down to his feet, praying him that he would tell her what he would do with that cloth. And then he answered her, and said, Daughter, this day is dead a holy prophet, whom men called Jesus of Nazareth, and that holy prophet, I purpose for to bury and infold in this cloth, therefore tell me who made this cloth that I have bought of thee. And the virgin said, that she herself made it. And Joseph asked her name. And she said, Syndonia. Then said Joseph, Now after you will I call this cloth, for it shall be called Syndonia. And then this maid went home to her mother, and told her how she had sped, for her mother asked her what should be done with that cloth? And Syndonia told her, that the holy prophet, who was at that time dead, should be buried therein. And who shall bury him therein said this lady? And Syndonia said, That Joseph of Arimathea should bury him therein. And when the lady heard this, she said thus, Would my Lord God, and that prophet that I had given that cloth to his burying: and anon with the words she was better than ever she was afore; and, by and by, the lady and her daughter fell down to the ground on their knees and thanked our Lord God for this glorious miracle; and so afterward our Lord gave them such favour, that the mother was married to a worthy duke, and her daughter was a great lady in Rome, and so they lived ever in the fear and service of our Lord. And when Joseph of Arimathea had bought this precious cloth, being lord and ruler over all Pilates men, (he was also a perfect good man and righteous,—he was not assenting to the accusations and words of the Jews,—he waited for the kingdom of God), he came boldly into Pilate, and asked him the body of Jesus, and Pilate granted him it. Then this Joseph and Nichodemus took down the body of Jesus from off the cross, and him they wrapped in this Syndonia that Joseph had bought. And

they buried him in a new monument of Joseph's, wherein never man was buried before. And then the Jews would have slain Joseph, and the twelve men who had spoken for our Lord Jesus afore Pilate, and also they would have slain Nichodemus, and all those whom our Lord had healed of many great infirmities, because they had declared afore Pilate all his good works that he had done in every place.



CHAPTER VIII.

How the Jews conspired against Nichodemus and Joseph.

Then Nichodemus shewed himself to the Jews, because he was their prince and guide; and soon after there gathered a great multitude of Jews together in the temple, before Nichodemus, who said thus unto them;—How may this be, that ye are entered into this holy temple, who have your hands bloody by the death of Jesus, that righteous man, whom ye have unjustly crucified. Then answered to Nichodemus, Annas and Caiphas, Simeon, and Datan; Damaliel, Judas, Levy, Nepthalim, and all the other Jews, How art thou so bold to come amongst us, who art consenting to Jesus; and therefore, such part as he hath, must thou have with him in this world. Then answered Nichodemus, and said, Amen, the peace of Jesus be with me in this world, and in that other without end. And the Jews answered and said, Amen. And as Nichodemus was thus speaking, came Joseph of Arimathea among them, and said thus to the Jews, Why be ye displeased with me and angry, because I asked of Pilate the body of Jesus? I do you also to wit, that I have buried him in my new monument, and infolded him in a precious

cloth called Sydonia. And I say to you, that ye have wrought evil, and done sinfully; in that ye have unjustly crucified Jesus without deserving, and also maliciously ye pierced his side with a spear. And when the Jews heard this they apprehended Joseph, and commanded him to be kept well, and thus they said to Joseph;—We know well that thou art not worthy to have a burying place among us, for we shall give thy flesh and carcase to wild beasts and fowls, and to be devoured by dogs. Then Joseph spake these words unto them, Ye be like to proud Goliath; as the prophet speaketh, To me belongeth vengeance, and I will repay it, sayeth God, and ye, when Pilate washed his hands and said, I am not guilty of this man's blood shedding; ye answered and said, The blood of him be upon us and upon our children, wot it well that from that time forward shall the wrath of God come upon you and upon your children, as ye yourselves have said. And when the Jews heard this they were very wroth, and put Joseph into a dark prison, and shut the door strongly, and put thereto keepers. Then Annas and Caiphas, and other Bishops of the law purposed to assemble themselves after the sabbath-day for to slay Joseph; and when they were assembled, they sent to the prison, and opened the door, but they found not Joseph therein, wherefore they were sore abashed.

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CHAPTER IX.

How one of the knights, that kept the Sepulchre of our Lord, came and told the Masters of the law, that our Lord was gone into Galilee.

And as they were in this great astonishment, anon they entered into their synagogue, and amongst them

came there one of the knights that kept the sepulchre, and to them he told full heavily, that our Lord Jesus was not in the monument. And the Masters of the law asked him, Where they had done him, and the knight answered them and said, As we kept the grave, the earth shook, and then we saw verily that an angel descended from heaven, and rolled the stone from the the monument and set himself thereupon; and his face was very bright, and his vesture as white as snow; and for the great fear we had, we lay as we were dead. Then heard we the angel say unto the women that came to the sepulchre, Fear not, nor be dismayed, for I know well that ye seek Jesus who was crucified; but I do you to wit, that he is risen, and is not here, for ye shall see him in Galilee as he said to you before. And when the Princes of the law heard this, they said to the knight, Is Jesus then alive? We cannot believe this that ye say. Then the knight answered, Then Jesus hath done many miracles which ye have heard and seen, and ye believe them not, how should you then believe this? But your demand is good, when ye ask, If Jesus be alive. Then said the Jews to the knight, We shall yield to you Joseph, if you will render Jesus to us, for we do you to wit, that Joseph is in Arimathea. Then said the knight, And we do you to wit, that Jesus is in Galilee risen from death to life, and there they shall see him. And when the Jews heard this, they had great dread, and thus they said among themselves;—If men hear these words of these knights, they will all believe in Jesus. Then they assembled themselves together, and gave to the knights treasures, and thus they said to them;—Go ye, and say to the people, as ye lay and slept, his disciples came privily by night and stole the body of Jesus; and if Pilate know thereof, we shall excuse you. Thus the knights took this treasure and proclaimed as they were commanded, and so their words were soon spread all abroad.

CHAPTER X.

How three came from Galilee to Jerusalem that say that they had seen Jesus alive.

Then came three men, named Phinees, Abbas, and Levy, from Galilee to Jerusalem, and thus they said to the Princes, and to all them that were in the synagogue;—Sirs, we have heard and seen Jesus, whom ye crucified, sit and speak to his disciples upon the mount of Thabor, and there he preached to them, and said, Go and preach my name and my gospel throughout all the world, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; and whosoever will believe and be baptized shall be saved; and he that believeth not shall be condemned. And when the Princes heard that, they said to these three men, Men, give praise and worship to the Lord Jesus, and let it be known if this be true that ye have heard and seen. Then these men said altogether with one voice, By that Lord, that is God of Abraham, Isaac, and Jacob, we saw Jesus sitting and preaching to his disciples; and if we conceal this that we have heard and seen, we should do great sin. And anon the Princes rose up that held the law in their hands, and thus they said to them, We conjure you by the laws of our Lord, that ye keep this in secret which ye have said to us of Jesus; and so they gave to these three men great treasures, and sent also three knights with them to bring them into their own country, that they should no longer abide in Jerusalem.

So then there came a great assembly of the commonalty to the Princes, and thus they said with great complaint, What tokens are these that are befallen in Israel? Then Annas and Caiphas comforted them and said, We ought

not to believe the knights that kept the sepulchre, wherein Jesus was laid; they told us that they had seen an angel lift up the stone from the monument, and peradventure his disciples had said so to the knights; and we know well, that they gave to the knights great treasures to say thus, and so they stole away his body; wherefore men ought to believe us rather than the disciples who gave the knights great treasures to bear false witness. Then rose up Nichodemus, and thus he said to them;—Ye have heard what these three men have said, and sworn upon the law, that they saw Jesus sit and speak unto his disciples upon the mount of Thabor, and afterward also upon the mount of Olivet, whence he ascended into heaven. And know ye not well that the scripture telleth us, that Elias, that holy prophet, was taken up into paradise, and when men asked his disciple Eliseus, where his father Elias was? he answered, He was taken up into heaven. And then they supposed well that he was taken up by the Holy Ghost, who left him somewhere on the mountains of Israel, and therefore they said, Let us procure some men that may go and seek him; so they went and sought three days and three nights, but they could not find Elias, and therefore I counsel you to send some to seek on the mountains of Israel, for peradventure the Holy Ghost hath taken away Jesus, and happily he may be found: let us then do penance for the trespass we have done. This counsel of Nichodemus was pleasing to all the Jews, and so they sent men to seek our Lord Jesus, but they could not find him in any place. And when these men were returned, they said to the Jews, We have sought Jesus on every hill of Israel, and on every dale, and in every place, but we cannot find him any where; but we have found Joseph in the city of Arimathea. And when the Princes heard this, they were wondrous joyful and merry, and they glorified God that Joseph was found.

And so the Jews and Masters of the law assembled together, and devised amongst themselves how they might speak to Joseph, and therefore they wrote letters to this purpose;—Peace be with thee, and with them also that be with thee: we know well that we have offended against God, and against thee; and therefore, father Joseph, come to us, since that we acknowledge our sin and trespass that we have done against thee; and we marvel much of thy deliverance and taking away from us; we do confess that we conspired evil council against thee, but God delivered thee from us; but peace be with thee, father Joseph, the worship of all Israel.

CHAPTER XI.

How the Jews chose eight men that were Joseph's friends to desire him to come to them.

Then they chose eight men that were friends to Joseph, and said, When ye come to Joseph, salute him in peace, and do him greetings on our behalf, and deliver him these letters. So these men went forth to the city of Arimathea; and when they came afore Joseph they saluted him, and delivered to him the letters. And when Joseph had read the letters, he said thus;—Blessed be my Lord God, that hath covered me with his wings; and blessed also must he be that hath saved me from all mischiefs. Then Joseph led all these men into his palace, and the next day after he took his horse, and rode with them into Jerusalem. And when the Jews and Masters of the law heard of his coming, they went with reverence towards him; and when they met him they said thus unto him;—Peace be with thy coming, father Joseph. And Joseph answered, The

peace of our Lord be to all his true people. Then the Masters of the law, with all the people, welcomed Joseph. And Nichodemus led Joseph into his house. Then the next day after, Annas and Caiphas, and Nichodemus, led Joseph into the temple, and thus they said unto him;— Father Joseph, give us knowledge before God in his temple, of what we shall ask of you: father Joseph, you know well, that you buried the body of Jesus; and, father, you know well, that we closed you in prison, and we could not find you therein, and therefore tell us what befel you there. Then Joseph answered and said, When ye had shut me in the close prison, upon the sabbath-day, as I was in my orisons and prayers, the place was spread about me with an exceeding great light, as it seemed, from the four parts of the air; and so I lifted up my head, and I saw my Lord Jesus stand close by me, shining with great brightness, so that for fear I fell down to the ground, Then my blessed Lord Jesus took me by the hand, and lifted me up from the ground, and washed my face and kissed me, and thus he said unto me;— Brother Joseph, thou art clean by the water of thy faith, for thy sins are released and forgiven; and therefore my friend, have not dread, but behold me, and know who I am. And so I did behold him, and said, My master, Elyas? And he answered again, and said, I am not Elyas, but I am Jesus Christ, whom thou buriedst honourably. Then said I to him, Lord, shew me thy monument where I buried thee. And then my Lord held me by the hand, and led me to the monument, and there he shewed me the precious Syndonia, wherein I wound him; and then I knew verily that he was my Lord Jesus, and then I fell down and worshipped him, and said, Blessed be thou, my Lord Jesus, that art come hither to visit me, and of thy favour hast delivered me; and then he took me by the hand, and led me to the city of Arimathea, and then he led me into my

own palace, and said unto me, Brother Joseph, peace be with thee, and see that thou go not out of thy place these forty days, for the Jews will do many injuries to divers of my friends; and now will I go to my disciples, and speak to them of the salvation of the world: and when he had spoken that word he vanished away from me. And when the Princes of the law and other Jews heard this which Joseph had said, they were greatly abashed, and with great fear they fell down to the earth, and cried, saying, What tokens are these that are befallen in Israel! The knights that kept the sepulchre bear witness that they saw an angel come down from heaven, and that Jesus was risen from death to life, and that he were seen in Galilee. And we know well that Jesus was a man; and his father and mother we know well, both Joseph and Mary, what may we say here against it? Then said a Jew, named Levius, I know well the beginning of Jesus, for I have been much with him; for upon a time as I was in the temple, in mine offerings and orisons, even that same time S. Simeon took the child Jesus in his arms, and thus he said to him;— Lord, now lettest thou thy servant depart in peace, according to thy promise, for mine eyes have seen thy saving health, which thou hast prepared before the face of all people. Then said the Jews, Let us send for those three men that said, they saw Jesus speaking to his disciples upon the Mount of Olivet: and so they sent for those three men, and when they were come afore them, they said, As truly as the God of Heaven lives, so truly saw we Jesus ascending into heaven afore all his disciples. Then answered Annas and Caiphas, Our law saith, that by the words of two or three is sufficient witness, what may we say hereto? We know well that Enoch pleased God, and was taken up into heaven; and the sepulchre of Moses could never be found. Pilate delivered to us this Jesus, whom we beat with scourges, and crowned him with

thorns, and afterward he was crucified; and we smote him in the side with a spear, and Joseph buried his body in the sepulchre, who now testifieth that he is alive; and these men also say, that they saw him ascend into heaven.

CHAPTER XII.

How Joseph told that divers men which had been dead were risen again to life, and especially of Symon's two sons, Garius and Levicius.

And then Joseph told the Princes other great miracles. That there arose up many dead bodies out of their graves, and I know well that some of them have been in Jerusalem, whom the misbelievers have not seen; and we be sure that S. Symeon received Jesus in his arms in the temple, who was a right holy man. This Symeon had two sons, whose names were Garius and Levicius, at whose death and burials we were present. Go now and search their graves; but sure I am they are not there to be found, but they be in the city of Arimathea in prayers, and speak to no man, but keep themselves still and quiet, as though they were indeed dead; and therefore let us go to them with reverence, and bring them to the temple, and when we have conjured them, perhaps they will tell us somewhat of the resurrection of Jesus, and how he arose from death to life. Then all the Jews and Masters of the law went to the graves of these two brethren, but they found them not. And soon after they went to the city of Arimathea, which was forty miles distant from Jerusalem, and there they found them alive: then they kissed them, and led them to Jerusalem, with great worship, and led them into the Synagogue. And when they had shut the

doors surely, they took their laws, and conjured them by the law of Israel, and by God Adonai, if that they lived, and if that Jesus, God of Israel, did raise them. When Garius and Levicius heard this, they looked up together into heaven; and then they made signs of the holy cross on them, and they spake and said, Give us parchment and ink, that we may write the things we have heard and seen: And so they gave them both ink and parchment, and when they were set, they wrote both on this wise:—

Our Lord Jesus Christ, which art the resurrection of the dead, and them that believe in thee, suffer us to shew forth the secrets of thy divine majesty, which thou didst in hell by the virtue of thy holy cross, for we be conjured by thee to speak of thee: and thou commandedst us by thy servant Michael the Archangel, that we should tell the secrets of thy divine majesty, which thou didst in hell afore thy holy resurrection.

As we were with our fore-fathers in the great priug depth of darkness, there appeared a great brightness as if it had been a beam of light from the sun, that cast a royal light upon us; and straightway Adam, our fore-father, the patriarchs and prophets, rose up, and said, This is the light of him that behights us endless light; and anon Isaias, with a high voice, began to say, This is the light of our Father, the Son of God, as I prophesied when I was alive. At the first time was eased the land of Zabulon, and the land of Nephalim; and at the last, the way of the sea over Jordan to Galilee of the gentiles was aggravated, the people that sat in darkness saw a great light; to them that dwelt in the region of the shadow of death, there sprang a light. And this light was there as it had been a star shining alone upon us; and as we were in joy and gladness of this light that shone upon us, there came to us our father Symeon, and thus he said to us with great joy;—Glorify our Lord God Jesus Christ our Saviour, whom I

received a child in the temple, and took him in mine arms, saying thus, Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy saving health, whom thou hast prepared before the face of all people. When all the multitude of Saints that were in hell heard this, they were wondrous joyful and merry.

And after came there another man to us, as it had been a hermit; and our father, Adam, asked him what he was? And he answered and said, I am the voice of a cryer in the wilderness, make ready the paths of the Lord, for I went before the face of our Lord, to make ready his ways, and to give knowledge of salvation to his people for the remission of their sins. And when I saw him come to me I was filled with the Holy Ghost, and thus I said;—Behold the Lamb of God!—behold him that taketh away the sins of the world! and him have I baptised in flood Jordan, and upon him I saw the Holy Ghost come down in the likeness of a Dove; and then I heard a voice that came from heaven, saying thus;—Thou art my well-beloved son, in whom I am well pleased! And now I come before him to you, to shew you, that the Son of God is come from on high to visit us, and to give light to them that sit in darkness and in the shadow of death, and to guide our feet in the way of peace. When that Adam, our forefather, was baptised, anon he said to Seth, his son, Tell to thy children, patriarchs and prophets, what the angel said to thee, when I sent thee to the gates of paradise, that thou shouldest pray our Lord God that he would send to me, by his angel, of the fruit of life, and also of the oil of mercy, to anoint my members such time as I was grieved with much sickness. Then Seth started up, and said with a loud voice, As I was at the gates of paradise, praying our Lord God for the oil of mercy, our Lord sent Michael his archangel, who said thus unto me;—I am

sent by our Lord to thee, being ordained over mankind: I tell thee, Seth, thou man of God, weep not, neither pray further for the oil of mercy, to anoint Adam thy father, for in no wise canst thou have any thereof, until the latter days, when five thousand, one hundred, ninety and nine years be fulfilled, then shall the most loving Son of God, Jesus Christ, come into the world, and shall raise up the body of Adam thy father, and many bodies of saints; and the same Christ shall be baptised in flood Jordan; and then shall he anoint with the oil of mercy, as many as believe in him, and this oil of mercy shall be given from generation to generation of them that shall be baptized with water and the Holy Ghost into life everlasting; then shall Christ, the Son of the living God, go down into hell, and lead thy father into paradise, to the tree of his mercy: when the patriarchs and prophets heard this that Seth had said, they made great joy and gladness; and while they made this great joy, Satan, the Prince of hell and author of death, said to the Master of Tormentry, Make thee ready to receive Jesus Christ who glorieth himself to be the Son of Almighty God, and yet he is a man that feareth death, for he said, My soul is heavy unto death; and this Jesus hath wrought many sorrows and evils against me; for whom I had made blind, crooked, lame, and lepers, them hath he made whole by his word; and also the dead that I brought to thee, hath he raised to life. Then the Prince of Tormentry answered to Satan, What is he that is so mighty by his word, and thou sayest that he is a man that feareth death; all that ever were mighty on earth, thou hast brought into my bonds, and if he be thus mighty in manhood, as thou sayest, then is he surely so mighty in divinity, that we shall never withstand him; and though he said, that he feared death, yet I tell thee, he will deceive thee, and overcome thee at all times. Then replied Satan to the Master of the Tormentry, and

said, Why fearest thou to receive mine adversary and thine? I have set the Jews against him, and I have made ready the rods wherewith he shall be scourged; and I have prepared the cross whereupon he shall be crucified, and the nails to fasten him thereto; and I have mingled a drink of ayzel and gall that he shall drink; and I assure thee he shall be dead anon, and I will bring him readily unto thee. Then answered the Prince of Tormentry, Is not this he, who by his might, hath taken from me those which were dead? What hopest thou he may be, that doth such masteries by his word? I fear much, that this was he that took away Lazarus from me, and raised him that had been dead three days, whom I held bound in my prison, and him he restored to life by his word. Then answered Satan, and said, I do thee to wit, that he is the same Jesus. And when the Prince of Tormentry heard this, he said to Satan, I conjure thee by thy power and mine, that thou bring him not here to me; for when I heard the commandment of his word, I trembled and shook for fear, and all the fiends with me, so that we could not detain Lazarus, but he did flee from us as swift as an eagle, out of the bonds we had him in; and the earth, wherein he lay dead, open'd, and yielded him up quick. Thinkest thou, Satan, to hold such a Lord, that took his servant from us, mangre us all, by virtue of his word; wot thou well this, without doubt, if thou bring him hither, who is so mighty to save all mankind, he will put us hence, Satan, and all those that be shut in our prison restrained by their sin in our bonds, by him they shall be delivered and carried into everlasting life. And soon after that they had thus spoken together, there came a voice of the Holy Ghost, as it had been of thunder, and thus he said;—Ye Princes, uncloase your gates, and be ye lift up ye everlasting doors, that the King of glory may come in; and when the Prince of hell heard this voice,

he said unto Satan, Go hence from us, if thou be mighty to fight, go fight with him that is King of glory; and so Hell threw Satan from him; and then he said to his fell sergeants, shut mightily your gates with iron bars, and fight strongly, and withstand him valiantly, that the King of Bliss come not herein, and that our strong hold be not taken from us, and we to be put into endless sorrow. And when the saints heard this, they said with a loud voice to the devils, and to the Prince of Tormentry, O wretches, undo your gates, and let the King of Glory come in. Then said David, the prophet, Prophecied I not, when I was living on earth, and said thus;—This is the day which our Lord hath made, let us be merry and joyful therein: And after him said Isaias to all the saints, Said I not when I was living, that the dead should live again, and the slain should rise again, awake therefore, and praise, ye that remain in the dust. Then spake Daniel, Said I not, that many of them that sleep in the dust of the earth should awake to life again. And anon Hoseas said, Spaké not the Holy Ghost by me to death and hell, saying, O death, I will be thy death! O hell, I will be thy sting! Where is now your pride O death and hell? Where is now your victory? When the saints had heard these words, they said all at once to the Prince of hell, Open your gates O wretches, for ye be taken and bound, and may not help yourselves. Then came the voice the second time, saying thus, Open your gates, O ye Princes, and ye everlasting doors be ye opened, and the King of Glory will come in, And when that Hell heard this voicé come twice, he answered unadvisedly thus, Who is this King of Glory? Then answered David, saying thus, I know well that voicé to be of the Holy Ghost, for I prophecied it before; and now I say to thee, Hell, Our Lord, strong and mighty, a Lord mighty in battle, yea, the Lord of powers, he is the King of Glory. And he looked down from heaven to

earth, to hear the lamentations of the prisoners, and to loose out the children of the slain; and therefore thou unclean stinking sink, undo thy gates, that the King of Bliss may come in. And as David had said this to Hell, there came upon them the glorious desired King of Bliss, in form of man, and illuminated all the darkness of hell with the glorious brightness of his shining face; and all the gates and closures of iron bars and bolts, all to burst at his holy coming; and all the fiends made him way to pass. And when the saints saw Jesus our Saviour coming with angels, they were abashed through their great joy, so that they durst not speak; but with glad and soft hearts, they said thus, Our Lord God and Saviour, thou art come to us, King of Glory, to deliver us out of the bonds of these unjust felons; and blessed be thy name, for we see thy glorious face, and we shall be made whole. Then came our Lord Jesus, and burst the bonds asunder where-with we were bound, and commanded that we should be delivered out of all anguishes, from that time forward even for ever. And when the Prince of hell and all his fiends saw the great brightness, they had then great sorrow and dread. Then ten Princes of hell rose up from their seats with horrible roaring and crying, and said thus with great lamentation;—O Jesus, how be we overcome by thee! What man art thou that gettest so thy request of God, unknown to us? What art thou that breakest all our power? Who art thou that art so great, and appearedst so little on earth? What art thou that wert so meek and lowly on earth, and now art a princely champion, in form of a man?—that wert dead, but now livest King of Glory? And now all creatures tremble and quake by thy cross, and by thy death, who wert buried in a sepulchre, and art descended to us. All living creatures tremble and quake at thy death, and all the four elements shewed their tokens; and now hast thou delivered all them that were dead and distressed, and freed

from misery all our fell captives. What art thou that hast delivered them that were distrained here among us for their sin, and hast called them back to their first franchise. What art thou that givest light to them that are blind, by the brightness of thy godhead; and then all that were in hell cried with one voice, and said, Ah, what art thou, that art so mighty a man, and so clear in majesty, shining without blame, and clean from earthly sin? What art thou that enterest into our region without dread, and fearest no point of tormenting, but takest from us all those that were strained in our bonds? Peradventure thou art that Jesus of whom our great Prince said to Satan, that thou shouldest gain to thyself all the power of the world by the death of thy cross. Then our Lord Jesus Christ took Satan, and bound him, and delivered him unto Hell, the Prince of tormentry. Then the Prince of hell beheld Satan, saying this to him, Ah, thou Prince of perdition, three-headed Belzebub, liar against the angels of God, why hast thou done this deed? what a despoiling thou hast got us! what harm didst thou unto us, when thou causedst the King of glory to be crucified, ah thou false Satan, thou knowest not what thou hast done! for this Jesus hath lightened all the darkness of death, with the clearness of his divinity; and hath now broken all the gates of our deep prisons, and loosed all that were therein, and they that were in our tormentry scorn us, and by their prayers we shall hereafter be overcome, who never hitherto durst speak one word against us. Now are they filled full of marvellous joy, by the praising of their Lord God. Ah, Prince of all wickedness, and father of felonies, why hast thou done this? how durst thou give up such a Lord to be crucified? Now all those that were in despair from the beginning, unto this time, are in health and endless life, and we shall never hear their grutching, groaning, and weeping, Ah, fell Satan all the riches thou hast

got by thine apple in paradise, thou hast now lost by the tree of the cross, and all thy joy is perished; for as much as thou hast crucified him that was against thee, and wot thou well, thou shalt suffer torments endlessly in thy horrible prison. Ah, false Satan, author of death, and father of pride, thou shouldest first have enquired into his cause, if he had been worthy of death; and if thou hadst found no cause of death in him, thou shouldest have left him alive; but thou foundest no fault nor cause to crucify him; and because thou wert so hardy to crucify him, thou art the cause that he is entered into our region; and wottest thou what thou hast done? thou hast ever made us all forlorn, and we wretches shall dwell alone in tormentry everlasting. And as Hell spake this came the King of bliss, and thus he said to Hell and Satan;—Satan, Prince of hell, thy portion shall be eternally to dwell here, instead of Adam, and his children, and all my righteous people. And then our blessed Lord held forth his right hand, and said, Come to me my holy ones, and all that have my image and my likeness, who were condemned to death by the fruit of the apple, and now it shall well appear that the devil is damned by the tree of the cross. And anon all the saints assembled themselves together under our Lord's hand. Then our Lord took Adam by the right hand, and said thus to him;—My peace be with thee, and all my righteous children, and all mine elect saints. Then our forefather Adam fell on his knees afore our blessed Lord, weeping for joy, and thus he said;—Lord I will magnify thee, for thou hast taken me, and hast not suffered mine enemies to triumph over me. My Lord God, I have cried unto thee and thou hast heard me: Lord, thou hast brought my soul from hell,—thou hast saved me from them that went down into the lake,—sing unto the Lord, ye that be his saints, and give praise for a remembrance of his holiness. Then all the saints fell

down unto our Lord's feet, saying with one voice to our Lord God, Thou art come to us Redeemer of the world, blessed be thy name, as thou hast shewed to us by thy holy laws, and by thy holy prophets,—thou hast now redeemed us by thy holy cross,—and thou art come down to us by thy sacred virtue, to deliver us from death, and from the horrible pains of hell. And then our blessed Lord lift up his hand, and made the sign of the holy cross upon Adam, and upon his holy saints; and so he took Adam by the right hand, and ascended out of hell into the air, and all the saints followed him. Then King David said with a loud voice, Sing to our Lord God a new song, for he hath wrought marvelous things. Then, after David, said Micheas, What God is that, who is like thee O Lord, who takest away iniquity, and forgivest the sin of the remnant of thine inheritance? After him, said Abacuc, Thou art come forth to the salvation of thy humble people. And then, after him, said all the saints, O Lord God, our Saviour, blessed be thou that comest in the name of the Lord, for thou art both joy and bliss unto all thy saints,—Hallelujah,—praise our Lord all ye his saints, and they that fear God both small and great, for our Lord God Almighty shall reign over us, let us rejoice and be glad and give him praise,—Hallelujah. And then all the prophets pronounced all their prophecies, which they had spoken, very pleasing to our Lord God.

And then our Lord took Adam, our forefather, by the hand, and all his holy saints with him, and them he delivered to Michael, his archangel, and he led them into paradise, where is endless joy. And when they were entered into paradise, there came towards them two men of great age, and the saints asked them what they were, and how it came to pass that they were there bodily, and had not been with them in hell? Then one of them answered and said, I am Enoch, who by the word of God was

translated hither, and he that is with me here is Elyas the Thisbite, who was brought hither in a burning chariot, and suffered not death; but we are kept to the coming of Antichrist to fight with him with words and tokens of our Lord God. And of him we shall be slain in the city of Jerusalem, and three days and an half after we shall rise from death to life, and be taken up into the skies;—and as Enoch told this unto the saints, there came to them a man bearing upon him the sign of the holy cross; and when all the saints saw him, they said unto him, Who mayest thou be, that hast upon thee the likeness of a thief; and yet bearest the sign of the holy cross? Then this man answered unto them and said, Ye say truly, I was indeed a thief; many cursed deeds did I on earth, and therefore the Jews crucified me with our Lord Jesus; and when I saw the moving of the elements at his passion, I believed that he was the Saviour of the world—maker of all creatures, and almighty king. Then prayed I to him, Lord have me in mind when thou comest into thy kingdom; and anon, the Lord, blessed for ever, heard my prayer, and said unto me, This day shalt thou be with me in paradise. Then took he the sign of the holy cross, and said unto me, Bear this sign with thee and go into paradise; and if the angel which is keeper of paradise will not suffer thee to enter, shew him the sign of the cross, and say to him, Jesus Christ, who was now crucified, sent me unto thee. And when I had said this to the angel, immediately he opened the gates and led me into paradise, and set me on the right side, saying thus unto me;—Suffer, and hold thee here yet a little while, for Adam, father of all mankind, with all his children, the friends of God, shall come hither by the virtue of Christ's passion. And when the holy saints, patriarchs, and prophets had heard these words of this thief, they said all with one voice, Blessed be our Lord God Almighty, father of end-

less mercy, that hath given such grace to sinners, and hath brought us to the joys of paradise, into the pasture of delights, and to endless joy. Amen.

These are the holy secrets of divinity that we have seen, I Garius and my brother Levicius, but our Lord God will suffer us no longer to tell and shew unto you the secrets of his divinity; for St. Michael the archangel said unto us, Rise, go forth into the city of Jerusalem, and be there in prayers, and glorify the holy resurrection of our Lord Jesus Christ, with your brethren that rose with him, speak to no person, but be as dumb unto the time that our Lord shall suffer you to shew the secrets of his divinity. And so the holy archangel commanded us to go to flood Jordan, to a place where there were many that are risen with us in witness of the resurrection of our Lord Jesus Christ, and there we should be baptized, each of us receiving white stoles; and we have grant of our Lord to be in Jerusalem and hold the holy pask with our friends: and thus St. Michael commanded us, that we should be in orisons in the city of Arimathea, and that we should shew to you these holy secrets; and therefore give praises to your Lord God, and acknowledge your default, and do penance, that he may have mercy upon you. Now, peace be with you of our Lord Jesus Christ, who is Saviour of us all. Amen. And when this scripture was thus written, Garius and Levicius rose up, and so Garius delivered the bill that he had written into the hands of Annas, and Caiphas, and Gamaliel: and Levicius gave up that which he had written into the hands of Nichodemus and Joseph of Arimathea, and then they vanished out of sight, and were no more seen. Both the bills were all as of one hand, as though one hand had writ them both, and there was not in the one, one letter more than in the other.

CHAPTER XIII.

How that Nichodemus and Joseph told Pilate all that these two men had said; and how Pilate treated with the Princes of the law.

And when the Jews and Masters of the law had read these bills and understood them, they were greatly abashed and ashamed; and then they said amongst themselves, Certainly Jesus was God's son, and blessed must he be for ever, for all things bear witness thereof; Oh what wonderful things are befallen in Israel! And soon after they went out of the temple. Then Nichodemus and Joseph of Arimathea told all these things unto Pilate. Then Pilate did write down all that had happened concerning Jesus, and what the Jews had said of him; and all these marvels did Pilate put into his books. After this, Pilate entered in among the Jews; and before him assembled all the Masters of the law, Princes, and Bishops. Then Pilate commanded the gates and doors to be shut, and then he said unto them, Men and brethren, it is given me to wit, that ye have among you a strange story of great scripture, which I desire to see, and therefore I charge you that it be brought into my presence. And when it was brought before him, then said he to them all, I adjure you by the virtue of the Lord, who is father and maker of all things, that ye conceal no counsel, but declare the very truth. Ye know by the scriptures here written, that Jesus whom ye crucified is verily God's son, and so it behoved him to come into this world to save mankind; and therefore I charge you that you tell me what time Christ should come by your scripture. When Annas and Caiphas were thus adjured, they charged and commanded that all should go out of the temple, save

Pilate, and them two ; and then said they to Pilate, Good judge thou hast so assured us, that we must needs shew to thee the truth of this matter whereof thou hast enquired. Sir, unto the time that we had crucified Jesus, we knew not that he was God's son, but we supposed that the virtues which he wrought, had been done by some charm or magic ; then assembled we into this temple, and here we did rehearse and examine all the virtues that he had wrought. And there were many of our lineage that said, they had seen Jesus after his passion, and heard him speak to his disciples : and they said, they saw him ascend into heaven ; and we saw two men whom Jesus had raised from death to life, who told us many miracles which Jesus had done at his death, and after ; and that may we understand by the scriptures, which we hold in our hands. But our custom is to reverence the histories which have been heretofore in our synagogues, and so we find by witness of God in the first book, where it is written that St. Michael, the archangel, said to Seth, the third son of Adam, O Seth, thou man of God, weep not, neither pray for the oil of mercy to anoint thy father Adam, for the griefs of his body, for thou canst in no wise get any thereof, until the latter days, when five thousand two hundred years, except one, are fulfilled ; then shall come the most loving son of God, Christ, to raise up the body of Adam, and many more from the dead ; and that same Christ shall be baptized in flood Jordan, and he shall anoint all them that believe in him, with the oil of mercy, and that oil of mercy shall be from age to age, to them that shall be born again of water and the Holy Ghost, into everlasting life. Then shall Christ, the son of the living God, come down, and bring thy father into paradise, to the tree of his mercy. All this St. Michael spake unto Seth. And yet we (said Annas and Caiphas) do look for his coming. And we read that the God of

Israel said unto Moses, and commanded him that he should make an ark of Shittim wood, whose length should be two cubits and an half, and the breadth one cubit and an half, and the height also one cubit and an half, and by these five cubits we understand the old testament; that when five thousand and two hundred years, one excepted, are accomplished, then shall Jesus Christ, the Son of God, come into the ark, that is the womb of the Virgin Mary. Thus our scripture beareth witness of him, that shall be the Son of God, and the King of the people of Israel; but after the passion of Jesus, we and our Princes marvelled of the tokens and works that were done by him, and so we looked on our histories, and counted the whole lineage down to Joseph, and the lineage of Mary, mother of Jesus; and we have found, that from the time that God made the world, and Adam the first man, unto Noah's flood, are two thousand two hundred and forty-two years; and from the flood unto Abraham, are nine hundred and forty-two years; and from Abraham unto David, are nine hundred, four score and six; and from David unto the transmigration, four hundred, four score and four; and from the transmigration unto the incarnation of Jesus Christ, are five hundred and forty-five. And thus the total account is five thousand, one hundred and ninety-nine. All these things did Pilate commit to writing, that they might be read of those that should come after.

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Catalogue of the Writings attributed to Jesus.

The letter addressed to Agbar, King of Edessa, given—page 39.

The life of Joseph, from which an extract is given—pages 20 and 21.

Epistles written to Peter and Paul, instructing them how to perform miracles by the aid of magic.

The hymn sung at the last supper, noticed—pages 56 and 57.

A series of letters, attributed to Mr. Taylor, translator of Bürger's *Leonara*, attempting to prove that Jesus wrote the *Wisdom of Solomon* and *Ecclesiasticus*—is published in the *Monthly Magazine*, vol. xvi. 21, 305.—vol. xxxix. 308-310.—vol. xl. 407-410.—vol. xlv. 35-37, 505-506.

Irenæus, bishop of Lyons, and disciple of Papias, bishop of Jerusalem, mentions, that he had seen John, the Lord's disciple, and heard from him that the Lord, speaking of the millennium, said, The day will come, in which vines will grow, each having 10,000 branches, and on each branch 10,000 tendrils, and on each tendril of a branch 10,000 shoots, and on each shoot 10,000 clusters, and in each cluster 10,000 grapes, and each grape when pressed will yield 25 small barrels of wine. And when any of the saints shall gather any of these grapes, the others will exclaim, I am a better grape, take me, praise by me Lord.

Many other sayings attributed to Christ, are given by the learned and laborious Fabricius in his frequently cited work. *Cod. Apoc. Nov. Tes. Tom. i. 321*-335. Tom. iii. 394-396, 517-525.*

Simon Magus and Cleobius, and the Manicheans wrote and published books in Christ's name; and the Elcesaits claimed possession of a book declared to have descended from heaven.

Licianus, a Spanish bishop, who lived in the sixth century, mentions a letter reported to have dropped from heaven on the altar of St. Peter's, at Rome, relating to the observance of the sabbath. This is, probably, the letter possessed by Adelbert, a French bishop, in the eighth century, of which an Anglo Saxon copy is in the Bodleian

library. It is printed in Latin, by Baluze, *Capitularium Regum Francorum*. Tom. ii. 1396, and by Fabricius, Tom. i. 309*-313.

Matthew, of Paris, relates, that in the year 1109, a Prelate received an epistle from heaven while celebrating mass, reprehending the profligacy of the Romans; and that in 1200, an epistle, commanding the observance of the sabbath, dropped on St. Simeon's altar, at Golgotha, near Jerusalem, after suspension in the air three days and nights.*

A manuscript in the British Museum, (*Bibl. Regia 17 A, 26*) contains the nine virtues that Christ appearing to a devout man, commanded him to know.

Fantis published a revelation substantially the same at Venice, 1512, 12mo. entitled *Visio Sancti Alberti Episcopi Agripinensis de octo regulis meritoris a Christo revelatis*, from which the following exordium is translated:—There was in Germany a family most devoted to Christ, from which descended seven brothers, who were all bishops and holy men; among them was one named Albert, who, when a bishop, ardently desired, and prayed to the Lord daily, that he would deign to reveal what works would be most agreeable to him, and most useful to himself. When he celebrated mass, and held the body of Christ in his hands, he said with a devoted heart, O Lord Jesus Christ, I will not deliver thee out of my hands, or put thee down, until thou revealest to me what works are most agreeable to thee, and useful to myself. Jesus then appeared above the host in the form of a little boy, and said to him, O Albert, why dost thou detain me, as it were, in prison? what dost thou ask of me? Then blessed Albert replied, in a flood of tears, Lord Jesus, what is most agreeable to thee, and most useful to me: thou knowest better than I. And Jesus said to him, I give

* *Angli Historia Major*. Tom. i. 63, 500. London, 1641, folio.

thee eight rules for good living, which, if practised unto the end of thy life, thy works will be most gratifying to me, and useful to thyself.

Here beginneth the nine virtues, that Christ appearing to a devout man, commanded him to know and to use, and this befel the year next after the birth of Christ, 1345. This is the first virtue, Give to a poor man, in my name, a penny in thy life, and it shall like me more than thou give after thy death a great hill of gold, right fine. The second is, Weep a tear for thy sins, for my love, and in mind of my passion, and it shall please me more than thou weep-est as much water as is in the sea, for wrath or for words, or for any other worldly good. The third virtue is, Suffer meekly a hard word or a heavy word of any person for my love, and it shall please me more than you beat your bare body with as many yards as might grow upon an acre of land. The fourth virtue is, At all times, for my love, keep thee from deadly sin, and from all venial, if thou might, and it shall please me more than if thou sendest a hundred men armed into the holy land to avenge my death for my love. The fifth virtue is, Have pity, on every person in this life, namely, in distress, visit him and comfort him, and relieve him if in thy power, and it shall please me more than if thou fast forty years, three days in the week on bread and water. The sixth virtue is this, Speak no evil word of any person, but rather say the best for my love, and it shall please me better than if thou ridest barefoot till thy feet bleed, and thou madest the stones all bloody in the way. The seventh virtue is, Swear not and slander not any person him to harm nor to shame, though thou know the sooth, but keep here counsel for my love wilfully, and it shall please me more than if thy ghost styed up to the firmament every day for holiness, and much more than in the church thou shouldst bide day and night. The eighth virtue is, Desire and ask

of me in the truth, and thou shalt hold thee stedfast to the end, upon thy might, and it shall please me more than if my mother and all the saints in heaven prayed for thee. The ninth virtue is this, Love me and adore me, and love thy neighbour before all other creatures for the love of me, and it shall please me more than if thou climbed up a pillar that lasted from the earth to the firmament, and were full of sharp razors, to rend all thy flesh of thy body for my love. *Bibl. Reg. 17 A, 26.*

In 1353, Peter de Clarævallensis, wrote a letter in Christ's name, to Innocent the VI. A manuscript copy of this letter divided into 100 chapters, is in the Museum Library. *Bibl. Harl. 2667.*

The constitution of the order of our Saviour, in 31 chapters, approved in 1363, by Urban the VII. is stated to have been dictated by Jesus, to St. Birget or Bridget of Sweden, in the 14th century, and is included in her works. Rome 1577, folio. St. Bridget is also declared to have been favored with revelations of the sufferings of Jesus, &c. which were published under the title of *Revelationes celestes, per electe sponse Christi. Beate Birgitte, Viduæ, de Regno Suecie, Octo libris divide. Lubec, 1492. Nuremberg, 1517, and with plates, 1521, &c. &c.* An English translation was printed by Thomas Godfray, in 8vo. entitled, *Certain revelations of Saynt Briget.* Similar revelations are supposed to have been made to St. Methildis, which were edited by Fantis, at Venice, in 1522, 12mo, under the title *Liber Gratie Spiritualis Visionum, et revelationum, Beate Methildis, Virginis devotissime, ad Fidelium instructionem.*

In the life of Baptista de Varanis, of the order of St. Clare, born 1458, is a letter dictated by Christ, forewarning her of temptations, &c. and revelations of Christ's mental sufferings related to her by him.*

* *Acta Sanctorum, Mensis Maii, Tom. vii. 491, &c.*

An epistle from Jesus to the council of Constance, is noticed in Flaccios Catalogo Testium Veritas, and a Greek epistle attributed to Jesus is in the Bodleian Library, Codice Huntingtoniana, 583.

An admonitory letter in Christ's name was published in German at the beginning of the 17th century.

Epistola *συμφυγείς* oder Klag und Warnungs briefe Jesu Christi des Heylandes der Welt an seine allgemeine Christenheit and Sonderbahre Städte und personen derselben darinn, die Christen ihres Amptes erinnert und zur Busse vermahnet werden, zu diesen letzten bösen zeiten so wohl für Prediger als zuhörer nützlich und dienlich zu lesen, fůrgestellt und mitgetheilet durch Christoph. Barbarossam, sonst Rodt Bart. Zu dieser zeit exulem, Goslarinæ, 1613, 8vo.

Malagrida, a Portuguese author, in the middle of the 18th century, declares, that his life of St. Anne was composed with the assistance of the blessed Virgin Mary and her most holy Son.*



A list of Apocryphal Gospels and other ancient Writings relating to Jesus that are still extant.

The gospel of the nativity of Mary, including an account of her marriage, the annunciation, &c. This gospel is stated to have been translated from the Hebrew into Latin, by St. Jerome, and is printed in his works; and in Fabricios, Cod. Apoc. Nov. Test. Tom. i. 19-38.

The gospel of St. James the less, from which extracts are given,—page 4 to 12. An old English poem, founded

* Peignots Dictionnaire des principaux livres condamnés au Feu.
Tom. I. 278-280.

on this gospel, is in the British Museum, Bibl. Harl. 2399; and a fragment in 14 folios, Ayscough's Catalogue, 1785.

A Latin MS. in the Museum, King's Library, 4 D, 7, contains Robert Grossetest bishop of Lincoln's translation of the history of Christ's hereditary claim to the Jewish priesthood. This tract was first published in Suidas's Lexicon, under 'Ιησῦς; and was published with St. James's Protevangelium, by Neandro, Argentorati, 1570, 8vo. and in several other works.

אגרת הסודות Igereth hassedoth, Epistolam mysteriorum seu Secretorum in qua de adventu Messiae ejusque divinitate incarnatione morte et resurrectione agit, par Nechuniah Ben Hakkanah, who lived about the beginning of the Christian era. Printed in Latin along with the eight questions relating to Christ, addressed by Antonius the Roman Consul to Rabbi Hakkadosc.

A fragment of the gospel of Christ's infancy was published in Cotelier's Constitutiones Apostolorum, Lib. ix. cap. 17, and re-printed in Fabricio's Cod. Apoc. Nov. Test. Tom. i. 159-167.

Sike published a complete Arabic and Latin edition of this gospel, from which extracts are given, 12 to 20. Caxton printed this gospel in 4to, under the title Infancia Salvatoris, but according to Ames, quoted by Herbert, this Apocryphal tract differs greatly from the Evangelium Infantiae, by Fabricius, Cod. Apoc. Nov. Test. Vol. i. 168, which is re-printed with an English translation in Jones's method of settling the canonical authority of the New Testament, vol. ii. 210.

Dibdin's Typographical Antiquities, vol. i. 301-302.

A poem on the Infancy of Jesus, partly in Saxon characters, found on this gospel, is in the Museum, Bibl. Harl. 2399, 47.

חבונתו ומעניו Dass ist des zwölfjährigen Jesu von

Nazareth, verstant in fragen und antworten, darüber sich die Juden im Tempel zu Jerusalem verwundert, von einem Rabbi der dabey gewesen, in Hebräische sprache beschrieben; nachmahls von einem Griechischen Christen, unter dem titul *Συνέσις και ἀπόκρισις Ἰησοῦ* übersetzt, welche version unlangst in der Offenschen Bibliothek gefunden worden. 8vo. 1703.

The Gospel of St. James the great, written by his disciple Thesiphon Æbenather.

This Gospel exists in manuscript in the British Museum, Sloanian Library, 2864, from which an extract is given, page 50-52. The decree, prohibiting Æbenather's writings, published by Urban the VIIIth. is printed in Ittigio's *Bibliotheca Patrum Apostolorum*, 89 to 91. Lipsiæ, 1699, 8vo. It was condemned by Innocent the XIth. in 1681. *Acta Sanctorum Mensis Maii*, Tom. vii. 285, 293.

The Gospel of St. Barnabas.—A detailed account and extracts from an Italian manuscript translation of this Arabic Gospel are printed in Toland's *Nazarenus* and Fabricio's *Cod. Apoc. Nov. Test.* Tom. iii. 373-394.

Pilate's two Letters to Tiberius are published by Fabricius, Tom. i. 298*-301. and in several other works. He has also published a different account, sent by Pilate to Tiberius, from a Greek MS. Tom. iii. 456-465.

The Epistle of Lentulus to the Senate of Rome, given pages 32 and 33.

The Gospel of Nicodemus re-printed, page 70 to 114.

A book, containing 1st, The entry of Jesus Christ into Jerusalem,—2nd, The passion that he suffered under Pōntius Pilate and the High Priests, Annas and Caiphas, composed by St. James, brother of our Lord, under the Patriarchate of Alexander of Julfa, Primate of all Armenia. Printed in Armenian, in Constantinople, Anno Domini, 1710, of the Armenian era, 1159. 8vo.

Thresor admirable de la sentence prononce par Ponce

Pilate contre nostre Sauveur Jesus Christ, trouvée miraculeusement écrite sur parchemin en lettre Hebraïques dans un vase de marbre, dans la ville d'Aquila sur la fin de l'année, 1580, traduit d'Italien en François, Paris, 1581, 8vo.

Fabricius published a German translation of the Sentence, Cod. Apoc. Nov. Test. Tom. iii. 487-493, from which the consultation of the Jewish Sanhedrim is given in pages 57 and 58.

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*A Catalogue of some of the most interesting and curious
Lives of Jesus Christ.*

Although Maraccio* and Pinelo† have compiled lists of the writings relating to the Virgin Mary, no similar publication relating to Jesus has been discovered. Ittigius‡ has given the titles of all the pieces on that subject, found in the Bibliothecas of the Fathers; and Fabricius§ has printed a catalogue of Greek writings on the Nativity, &c. and of all the Harmonies of the Gospels written before his era. Antonius|| furnishes a list of the Lives of Christ written by Spanish authors; but the most complete and general catalogue was digested by Lipenius**.

* Maraccio Bibliotheca Mariana, qua auctores qui de Maria Deiparæ virginis Scripsera, cum rescensione operum continentur. Rome, 1648. 2 Tom. 8vo.

† Antonius de Leon Pinelo, Museum Marianum, hoc est Catalogum omnium authorum quorum proprium et speciale argumentum est agere in toto Libro de sacratissime virginis, vita, encomiis, miraculis, &c.

‡ D. Thomæ Ittigii De Bibliothecis et catenis Patrum, Lipsiæ, 1707. 12mo.

§ Bibliotheca Græca, Tom. ix. 85-97. Bibl. Græca, Lib. iv. 212-221.

§ Antonii Bibliotheca Hispana, Rome, 1672. 2 Tom. folio.

** M. Mart Lipenii Bibliotheca realis universalis. Under Christus in Philosophia, and Christus, Evangelistarum Harmonia, Jesus, Messias. Vita Christi, &c. in Theologia.

Poetical.

Prudentii, Prosperi Aquatanici; Sedulii, Juvenci, Aratoris, Probæ Falconiæ, aliorumque Christianorum Poetarum Latinorum, Carmina Sacra. Venice, 2 Tom. 4to. Printed by Aldus.

Poetarum veterum Ecclesiasticorum opera et fragmenta. Studio Geor. Fabricii. 4to. Basil, 1564.

Opera et fragmenta veterum poëtarum Latinorum, curante M. Maittaire. London, 1737. 2 Tom. folio.

Amandi Speculum Humanæ Salvationis, Poeticè, in: the Museum Library, Bibl. Cot. Vesp. E 1.

Bertrand Apcherii, Soterologion, vitam Christi Redemptoris continens, Carmina. Paris, 4to.

Joannes Arce de Solorzano, Vida de Christo. Matriti, 1605. 4to.

Gregorius Baptista, completas da vida de Christo, Cantadas a harpa da crux per elle mismo. Olissipone, 1624. 4to.

La Christiade on le Paradis reconquis, par l'Abbe de la Beaume, Bruxelles, 1753, 6 Tom. 12mo. Figures d'Eisen.

Joachim Beust, Christias, Wittemberg, 1618, 1628. 8vo.

Amb. Bockstadii, Hymnus Henisianus in Jesum Christum. Ultraject, 1646. 8vo.

Les louanges de Jesus Christ nostre sauveur par Victor Brodeau. Lyon, 1540. 8vo.

Les louanges du Saint nom de Jesus, avec la correspondance des figures a la verite, par Victor Brodeau. Lyon, 1543, 8vo.

Joh. Clocki, Christiados, Priscæ et novæ, Libri 12. Ursellis, 1601. 8vo.

Liber de fide et vita Christi. Anton Cornozeni, Placentini Vatis. Poema Italiano in terza rima, diviso in tre libri, 1472. 4to.

La tapisserie de l'église chretienne et catholique en lequel sont depeints la nativite vie passion mort et resurrection de nostre Seigneur et redempteur Jesus Christ, avec un huictain sous chacun histoire, par Gilles Corrozet. Paris, 1549, 16mo. avec figures.

J. C. Dannhaueri, Christus. Drama Sacrum. Actus Primus, Wittem. 1696. Actus Secun, Hamb. 1708. 4to.

J. C. Dannhaueri, Pastoralis Dòmini Jesu Christi fidelitas. Argent. 4to.

Le romant des trois pelerinages, le premier est de l'homme durant qu'est en vie, le second est de l'ame, et le troisieme est de nostre Seigneur Jesus Christ, en forme de Monotesseron c'est a savoir, les 4 Eyangiles mises en une et le tout magistralement composé en ryme Française, pour le salut de l'ame, par Guil. de Deguileville. Paris, Barthele et Petit. 4to. Black letter.

Jesu Christi vita ex Matthæo et reliquis Evangelistis tribus, Decuriis rythmorum, Theodori Eberti, quadratorum Hebraicorum. Franc. 1615. 4to.

Eric Erics, Pontoppidani, *Ἐπιμύσιος*, De victoria Davidis et Christi, Græcis versibus, præsertim ad imitationem Homeri conscriptam. Franc. 1642. 4to.

Proba Falconia, Cento Virgilianus. Folio. Printed by Wensler and Biel.

Lodivico da Filicaja, La vita di nostro Signore Gesu Christo. Venezia, 1548. 4to.

La humanitata del Figliuolo di Dio, in ottava rima, per Theophilo Folengo, Mantovano. Venegia, 1538. 4to.

Johan Foxi, Christus Triumphans. Comedia Apocalyptica. Basil. 8vo.

Le triomphe de Jesus Christ. Contedie Apocalyptique en six actes, traduit du Latin de J. Foxus, par

Jaques Bienvenu, augmentee d'un petit discours sur la maladie de la messe. Geneva, 1562. 4to.

Joh. Fungeri, Messiadus. Lib. 4. Extant in Sylloge Carmin. Sacrorum. Lugdani, 1591. 4to.

Ant. Geraldini, Bucolica, Sacra Eclogis 12. Basil, 1544, 4to.

Othon Gryphii. Virgilio centonis, de vita Christi. 1593. 4to.

Rust Helpidii, Carmen de Christi Beneficiis. Paris, 1624.

The Holy History of our Lord and Saviour Jesus Christ's nativity, life, acts, miracles, doctrine, death, passion, resurrection, and ascension, gathered into English metre, and published to withdraw vain Wits from all unsavory and wicked rhymes and fables to some love and liking of spiritual songs and holy scripture, by Robert Holland, M.A. and Minister of the church of Prendergast, 1594. The dedication and address to the godly and christian reader are given in Sir Egerton Brydges' *Restituta*, Vol. ii. 153-160. A specimen of the metrical composition, Vol. iii. 137.

Joh. Houdemii, Christiados, Rhythmicæ, Libri 6. Luxemburg, 1603. 8vo.

Pauli Jungii, Historia Christi, versibus Græcis, Wit. 1674. 8vo.

Opere Poetiche del magnifico Misier Leonardo Justiniano da Venetias, cive, La vita del nostro Signore J. C. e le laude de santi, nella sua vita. Venetia, 1517. 8vo.

Juvenus Presbyter, immensam evangelica lectionis majestatem, heroicis versibus concludens, 4to. about 1490.

The Messiah by Klopstock.

Lydgates Life of Christ. London, 1591. 4to.

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John Weever's History of Christ in verse, in minimo or a nutt-shell; a most small volume.

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Libellus de vita passione et resurrectione Christi, Carmine, lingua Britannica Armorica Gallia. St. Malo, 1609. 8vo.

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cats, page 322. Wynkyn de Worde published a folio edition of this life in 1494, and 4to. editions in 1517, 1525, 1590. A Latin MS. of Bonaventure's Life of Christ is in the Museum Library. Bibl. Regia 7 D, 17, and translations of it have been printed in nearly every European language.

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Hier. Drexellii, Christus, nascentis, moriens, resurgens. Antwerp, 1639. 12mo.

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Salom. Glassii, Baum des Lebens Jesu Christi. Jena, 1629. 4to. Leipsig, 1643.

Abrege de la vie et passion de notre Seigneur Jesus Christ, avec les figures, et quelques reflexions sur les principaux mysteres, par Joron. Paris. Folio.

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Aloysius Juglaris, *Christus Jesus, id est, Dei hominis, elogia.* Lugdani, 1642.

Histoire de la vie de Jesus Christ, par le Pere de Ligny. 2 Tom. 4to. avec figures.

Lubini, *Historia Evangelica, de Christo Jesu, ex quatuor Evangelistarum, in tres linguis, Græce, Latine, et Germanice, in unum corpus redacta.* Franc. 1682.

Vita Jesu Christi redemptoris nostri, ex medullis evangelicis, et approbatis ab ecclesiæ doctoribus, sedule per Ludolphum de Saxonia, ordinis Chartusiensis collecta. Argentinae, 1483. folio. Paris, with the lives of S. S. Joachim and Anne, 1578. folio. A Spanish translation by Joan. Nino. Salmanticae, 1623.

A French translation of Ludolph's work by Guillaume le Menand, was printed by Verard of Paris in two folio volumes.

La vie de Jesus Christ notre Seigneur, composé et extraité des quatre Evangelistes, par Loys Miré. Paris, 1553. 2 Tom. 16mo.

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Francis Xavier's Life of Christ, written in Portuguese, and translated into Persian by Abdol Senarin Kasen. The Persian text with a Latin translation, and animadversions, was published by Louis de Dieu. Leyden, 1639. 4to. A MS. copy of the Persian life, written in 1617, is in the Museum library; Bibl. Harl. 5455.

The Life of Christ printed in Bengalee, by Drs. Carey, Marshman, &c. of Serampore.

A Life of Christ in Chinese, from the annunciation, to the last judgment, with cuts, in the Museum library, Bibl. Harl. 3284. The plates of this work are copied from Natalis's Evangelical History, published at Antwerp, 1593. folio. Fourmont has given the Chinese title and brief notices of this work. Catalogus Librorum Sinicorum, articles 266, 267, and of four other Chinese Lives of Christ, art. 261, 268, 269, 270. A Tungkin-gese Life of Christ is mentioned in art. 371.

Gesta Christi. Folio, without date, &c. noticed in Dibdin's Bibliotheca Spenceriana. Vol. iii. 338-340.

Historie der Thaten, Kämpfe, und Martertode der heiligen Apostel, Jesu Christi. Amsterdam, 1737. 8vo.

Leben Jesu Christi, nach der erzählung des Matthäus, auf neu befundene art übersetzt. Lubeck, 1781. 8vo.

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8vo.

La nativite vie passion mort et resurrection de nostre Sauveur et Redempteur Jesus Christ. Paris, 1574. 18mo. avec figures.

Spetulum Humanæ Salvationis, small folio, between 1440 and 1457. This compilation is a collection of his-

torical passages from the Scriptures, with a few from profane history which allude to them, and is ascribed by Heineken to a Benedictine Monk, named brother John, in the 14th or 15th century; so popular was this Mirror of Salvation, that it was translated into the German, Flemish, and other languages, and very frequently printed.*

Vita e miracoli de nostro Signore e della gloriosa Vergine Maria. Venezia, 1489. 4to.

Works relating to the Nativity of Jesus.

Poetical.

Georg. Amersee, De incarnatione verbi Elegia 254 Monachii, 1577. 8vo.

Joannis Biffii, Carmina in laudem annuntiationis Beatae Mariae Virginis. Mediolani, 1493. 4to.

Pauli Blocii, Oratio metrica de majestate natalitiorum Christi. Ulysseæ, 1602. 4to.

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Joh. Fred. Gervini, Oratio metrica in natalitia Jesu. Hafniae, 1622. 4to.

Nicol. Cisneri, Hymnus de Natali Domini. Wittem. 1669. 12mo.

Hymne de la tres-sacre naissance de Jesu Christ, en vers François, par Pierre Constant. Paris, 1586. 8vo.

Durante, Del parto della Vergine, libri tre, ad imita-

* As introduced to the study of Bibliography, by Thomas Hartwell Horne. Appendix, Section 1 and 2.

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Ephremi Syri, Canticum de Maria et magis, ab Abrahamo Ecchellensi, a Syriaco sermone translatum. Rome, 1645.

Il fonte del Messia, Poema, di Guiseppe Fedeli. Venezia, 1531. 8vo.

Sam. Gloveri, Hymnus in nativitatem Christi. Argent, 1626.

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Thomæ Kesleri, Natalitium Christi, carmen. Argent, 1608. 4to.

Chansons de Noël nouveaux, et spécialement ceux qui composé feu Lucas le Moigne. Paris, 1520. 8vo.

Joach. Meisteri, Descriptio nativitatis Christi, Carmine Heroico. Görlic, 1571. 4to.

Jacob Montani, Sapphica de adventu conceptione nativitate. Colon, 1538.

Noels en langage Bourguignon avec un glossaire pour leur intelligence, par Barnard de la Monnoye. Dijon, 1720. 8vo.

Alexandri Mori, Soterea, Laus Christi nascentis etc. Paris, 1663. 4to.

Hen. Petrei, Elegia in nativitatem Christi. Franc, 1606. 12mo.

Prudentii, Hymnus de Christi Salvatoris nostri natali, cum commentariis, Aug. Buchneri. Wittem. 1643. 8vo.

Ele. Joh. Resanii, de nativitate Christi. Oratio metrica. Græca et Latina. Hafniæ, 1650. 4to.

Jacobi Sannazarii, De partu virginis. Libri 3, et carmina alia. Venetiis, 1582. 12mo. An Italian translation by Giovanni Giolito. Venezia, 1588. 4to.

Joh. Severi, Carmen in Natalem Christi. Isebiæ, 1565. 4to.

Fred. Severini, Oratio metrica de miraculis quae in tempus nativitatis Christi incidisse feruntur. Wittem. 1608. 4to.

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Guil. Wormii, Elegia in nativitatem Christi. Hafniae, 1651. 4to.

Girolamo Zoppio, Del nascimento di Christo, Libretto. Bologna, 1555. 4to.

Christmasse Carolles, printed by Wynkyn de Worde. London, 1551. 4to. The Boar's-head Carol from this collection is printed in Warton's History of English Poetry, and Dibdin's Typographical Antiquities. Vol. III. p. 250-252.

Two Manuscript Carols are in the British Museum, along with our Lady's Song of the Child that sucked her breast. Harleian Library; 5396.

Les grands Noels nouveaux, composez sur plusieurs Chansons, tant vieilles, que nouvelles, en François, en Poitevin, et en Ecossois. Paris, pour la Caronne. 8vo. Black letter.

Poeme sur la naissance de Jesus Christ. Paris. 12mo.

Prose.

Bonaventura, Dieta Salutis, contemplatio de nativitate Domini. Pampluna, 1497. 8vo. Paris, 1523. 8vo.

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Bynæus de natali Jesu Christi, accedit dissertatio

- de Jesu Christi circumcissione. Amsterdam, 1689. 4to.
- Bened. Dubeni, Catalogus prodigiorum rerumque aliquot memorabilium, que paulo ante, in, et post nativitatem Christi acciderunt. Wittem, 1691. 8vo.
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- Joh. Jahuda, Natalitia pueri Jesu, Dei hominis. Zulsbaci, 1677. 4to.
- Paulus Maurocenus, De eterna temporalique Christi generatione. Padua, 1473. 4to.
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- Antonius de Leon Pinelo, de la vida de Jesus, en el vientre de Maria.
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Poetical.

- Egidii Bavarii, Passio Domini nostri, Jesu Christi, versibus heroicis potissimum ex Marone concinnata. Antwerpia, 1622.
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Nicolaus Bartholomæus, Christus Xylonicus, Tragedia, carmine conscripta. Colon, 1541. 8vo.

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Rob. Clarke, Christiados, sive de passione Domini. Lib. 17. Poema heroicum. Bruges, 1670. Aug. Vindel, 1708. 8vo.

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Christ Emporii, Passio Christi, Carmen Heroica. Colon. 8vo.

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S. Gloneri, *Historia passionis et mortis Christi*. 5 Lib. carmine. Argent, 1626. 8vo.

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Danieli Hoffmanni, *Paraphrasis metrica Passionis Christi*.

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Hen. Christ. Iben, *Schwanen Gesang Christi*. Franc. 1672. 4to.

Jerome Justinian, *Christ's Passion, a tragedy*. Italian, Venice, 1611. 12mo.

Lactantii, *Carmen de Passioni Domini*. Lug. Bat. 1660.

Bart. Latomi, *Carmen in precationem Christi Passionalium, Græcum et Latinum*. Rostock, 1593. 4to.

D. Manconi, *Liber de Passione Christi*. Carmine. 4to.

The tears of the beloved, or the lamentation of St. John, concerning the death and passion of Jesus Christ our Saviour, by Jarvis Markham. London, 1600. 4to. The commencement of this Elegy is given in Sir Egerton Brydges' *British Bibliographer*. Vol. i. 380-381.

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Jani. Matthiæ, Passio Christi, metricæ. Hafnia. 4to.
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 M. Ant. Mokehi, Historia, Passionis, Mortis, Sepul-
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Bern. Pulci, La passione de nostro Signor Gesu
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 vendetta che fece Tito Vespasiano contro i Giudei. Bo-
 logna, 1489. 4to. La passione was re-printed seperately.
 Firenze, 1490. 4to.

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 George Raleigh, Esq. London, 1624. 8vo. A specimen
 is found in Sir Egerton Brydges' *Restituta*. Vol. fil.
 p. 174-175.

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 London, 1713. 8vo.

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Les joyes et douleurs qui la glorieuse Vierge Marie eut de son benoist filz Jhesus; en matiere contemplative, ou est en substance contenuee, la passion de Jhesu Crist, avec autres matieres. Folio, Gothic.

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Prose.

Jacobum de Ancorani, Processus Luciferi contra Jesum, coram Judice Salomone, de spolio animarum quæ in Limbo erant, cum descendit ad Inferna. Folio.

Dialogus Beatæ Mariæ et Anselmi, de passione Domini, in Anselmi Opera 488-493. Paris, 1721. folio.

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Thom. Bartolinus, de latere Christi aperto. Lug. Bat. 1646. 4to.

Theod. Beza, in historiam passionis et sepulturæ Jesu Christi. Geneva, 1598. 8vo.

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Here ensueth a goostly treatyse of the passion of our Lord Jesu Chryst, with many devout contemplacyons and extencions of the same. Translatyd from the Frenche, by Andrew Chertsey. London, 1521. 4to. Wynkyn de Worde.

J. G. Dorschæi, admiranda mortis Jesu Christi. Argent, 1635. 4to.

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Ludov. Helmbodii, Transitus Christi ex urbe Solyam in montem Oliveti. Mülhaus, 1684. 8vo.

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Georg. Launeri, passions schule unsers Herrn Jesu Christi, mit schönen kupffern. Breslau, 1675. 8vo.

Alberti Loniceri, Collatio Triumphi Romanorum et Jesu Christi ascendentis in cœlum. Wittem. 1583. 8vo.

Mart. Lutheri, Passional, aus dem vier Evangelisten gezogen, mit schönen figuren gezieret. Franc. 1679, 4to.

Poly. Lyceri, Historia resurrectionis et ascensionis Christi, ut et missionis Spiritus Sanctus. Leipsig, 1610. 4to.

And. Mülleri, De Eclipsi Passionale. Berol, 1685. folio.

H. Vicus Oosthovius, de descensu Christ ad Inferos. Antw. 1586. 4to.

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Andreas de Soto, De los dolores de Christo crucificado. Antw. 1604. An Italian translation by R. Fabrica. Venice.

Huberti Susannæi, de resurrectione Domini. Paris. 8vo.

Val. Hen. Vogleri, Physiologica passionis Christi, ubi de tristitia, de sudore, spinea corona, myrrhino vino, de solis obscuratione, de siti Christi, de aceto et hyssopo, de clamore morte, terræ motu, sanguine et aqua, et de conditura corporis. Helmut, 1673. 4to.

Marcus Vigerius, de excellentia instrumentorum Dominicæ passionis. Douaci, 1616. 4to.

Iren. Caratonijs Volckreichs, Gottselige hertzens betrachtung des leidens, sterbens, aufferstehung, und himmelfahrt Jesu Christi, mit figuren. Hamb. 1681. 4to.

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Le livre faisant mention des sept parolles que nostre benoist Salveur et Redempteur Jesus Christ, dit en l'arbre de la croix, avec aulcunes expositions et contemplations sur icelles. Paris, 1528. 8vo.

Marie Magdelen's Funerall Teares: London, 1609, 1772. 4to.

Orationes de morte Christi, a Patribus Societatis Jesu. Rome, 1641. 8vo.

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Passio Christi ex historia Josephi allegorice tractata, Die historie vom leiden und sterben Christi auff das vortbild des patriarch Joseph's gerichtet. Tübingen, 1599. 8vo.

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Stations de la passion de notre Sauveur Jesus Christ, et procession pour y adorer Jesus Christ, a l'usage des Eglises ou cette ceremonie se fait. Paris, 1725. 12mo.

Traite de la croix de notre Seigneur Jesus Christ, ou explication du mystere de la passion de Jesus Christ, selon la concorde. 14 Tom. 12mo. 1783.

L'amoureux traictie que nostre Sauveur Jesus Christ, a fait et demontre au saint sacrement, avec plusieurs miracles et exemples touchant ce sacrement, et est intitulé, Le salut aux amoureux, item, les profittes de la messe, item, l'oraison d'une bon preud homme qu'il disoit en oyant la messe, item, une tres belle balade. Paris, 8vo. Black letter.

Dramatic Representations of the Life of Jesus.

The earliest dramatic pieces founded on sacred history are supposed to have been written by Apollinarius, in the 4th. century. Unless the Tragedy of Christ's Passion, generally attributed to Gregory Nazienzen, was the fruit of his pen, none of his dramatic writings have descended to us; and it is not known if they were ever represented theatrically. None of the Fathers have left any specimens of this kind of writing; but several were written

and performed in the 14th. 15th. and 16th. centuries. Menestrier* states, that it is certain that the pilgrimages introduced these spectacles of devotion. Those who returned from Jerusalem and the Holy Land, from St. James of Compostella, from St. Baume of Provence, from St. Reine, from Mount St. Michael, from Notre Dame du Puy, and some other pious places, composed songs on their voyages, mixing therewith the recital of the Life and Death of the Son of God, or of the last judgment, in a coarse manner; but which the singing, and the simplicity of the times, may probably have made pathetic. Singing the miracles of the Saints—their martyrdom—and certain fables, to which the faith of the people gave the title of visions and apparitions. These pilgrims, who travelled in companies, stopping in the streets and other public places, in which they sung, with their staves in their hands, their hats and mantles ornamented with feathers, and images painted of different colours, made a kind of spectacle which pleased, and excited the piety of some citizens of Paris to form a fund for purchasing a proper place for building a theatre, wherein these mysteries might be represented on fast-days, as well for the instruction of the people as their diversion. Italy had public theatres, in which these mysteries were represented, of which I have seen one at Veletri, on the road from Rome to Naples, in a public place; and it is not forty years since they ceased representing the mysteries of the life of the Son of God there. These pious spectacles appeared so beautiful in those ignorant ages, that they were made the principal entertainments at the reception of Princes when they entered into the cities, and as they sung Noël! Noël! instead of Vive le Roi! they repre-

* Des représentations en musique anciennes et modernes, par M. Menestrier. Paris, 1681. 153-4.

sented the Good Samaritan, the Rich Man and Lazarus, the Passion of Jesus Christ, and many other mysteries on the reception of our kings.

Some of the old miracle plays or mysteries, once so popular in England, still exist in manuscript; and it must excite surprise, that such early and curious dramatic pieces should have remained unpublished to the present time.*

Warton's History of English Poetry contains many interesting particulars of the performance of these plays, by the Choristers, Parish Clerks, &c. in various parts of England. Vol. i. § 6. Vol. ii. § 9 & 16. Vol. iii. § 26.

Sir William Dugdale says of them, Before the suppression of the monasteries, this city (Coventry) was very famous for the pageants that were played therein upon Corpus Christi day, (this is one of their ancient fairs) which occasioning very great confluence of people thither from far and near, was of no small benefit thereto; which pageants being acted with mighty state, and reverence by the Friars of this house, (St. Francis's) had theatres for the several scenes, very large and high, placed upon wheels, and drawn to all the eminent parts of the city, for the better advantage of spectators, and contained the story of the New Testament, composed into old English rhyme, as appeareth by an ancient manuscript, entitled Ludus Corporis Christi, or Ludus Coventriæ.

I have been told by some old people, who, in their younger days, were eye witnesses of these pageants so acted, that the yearly confluence of people to see that shew was extraordinary great, and yielded no small advantage to this city.†

* Mr. Roscoe asserts in his Life of Lorenzo de Medicis, that these Plays are ante-dated two centuries. The correctness of this assertion should be investigated by the Students of the history of the modern Drama.

† The Antiquities of Warwickshire illustrated. London, 1656. Folio. p. 116.

The collection of religious plays noticed by Dugdale, is in the Cottonian Library in the Museum, *Vespasian*, D. 8. and is entitled, *The contents of the New Testament scenically expressed, and formally acted by the Monks or mendicant Friars*. This book is commonly called *Coventry Plays*, or *Corpus Christi Plays*, and is written in English metre. There is a poetical table of contents at the commencement of the book.

Only six verses are devoted to Christ's descent into hell, of which the first three are subjoined. Pageant xxxiii. p. 185. The soul of Christ says :—

Now all mankind in heart be glad,
With all mirths that may be had,
For many souls that was be sad
In the lodge of hell.

Now shall arise to live again,
From pain to plays of paradise plein,
That for man in heart be fain,
In mirth now shall ye dwell.

I am the soul of Christ Jesu,
The which is King of all virtue ;
My body is dead, the Jews it slew :
It hangeth yet on the rood.
Rent and torn all bloody red,
For many's sake my body is dead ;
For many's help my body is bred :
And soul drink my body's blood.

Though my body be now slain,
The third day this is certain,
I shall raise my body again,
To live as I you say.

Now will I go strait to hell,
 And fetch from the cindery cell
 All my friends that therein dwell,
 To bliss that lasteth aye.

The Soul goeth to Hell gates, and saith,
 Lift up your heads, O ye gates, and be ye lift up ye
 everlasting doors! and the King of glory shall come in.
 Psalm xxiv. 7.

Two collections of mysteries, representing the process of Redémption, from the creation to the general judgment, are in the Harleian Library in the Museum, numbered 2013, 2124. The following historical notice is copied from 2013.

The proclamation for Whitsun plays, made by William Newall, clerk of the Pendice, Annõ: 24. Henry VIII.

In old time, not only for the augmentation and increase of the holy and catholic faith, and to exhort the minds of common people to good devotion and wholesome doctrine, but also for the commonwealth and prosperity of this city, a play, and declaration of divers stories of the Bible, beginning with the creation and fall of Lucifer, and ending with the general judgment of the world, to be declared and played in the Whitsun week, was devised and made by Sir Henry Francis, sometime Monk there, who got of Clement, then Bishop of Rome, 1000 days of pardon; and of the Bishop of Chester, 40 days of pardon, to every person resorting in peaceable manner to hear and see the said plays, which were instituted to the honour of God by John Arhway, then Mayor of Chester, his brethren, and whole commonalty thereof, to be brought forth, declared, and played, at the cost and charges of the craftsmen and occupations of the said city. All disturbances, and wearing unlawful weapons in the city, during the performances of the plays is forbidden, not only upon

pain of cursing, by authority of Pope Clement's bull, but also upon pain of imprisonment, and making fine to the King at Mr. Mayor's pleasure.

A memorandum by the second Randall Holme of Chester, in the 17th. century states, that Sir John Arnway was Mayor of Chester, 1327 and 1328, at which time these plays were written by Randall Higgenett, a Monk of Chester Abbey, and played openly in the Whitsun week.

It is mentioned in 2124, that Randall Higgenett was thrice at Rome before he could obtain leave of the Pope to have them in the English tongue. 2124, folio 93.

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The Cook's Play.

Here begins the 17th Pageant; of Christ's descent into Hell, and of what he did there, according to the Gospel of Nicodemus.

A light appears in Hell, and Adam says,
 O Lord and Sovereign Savior,
 Our comfort and our councillor,
 Of this light thou art author,
 As I see well in sight.

This is a sign thou wilt succour
 Thy folk that lyen in great langour,
 And of the Devil be conqueror,
 As thou hast yore behight.

Me thou madest Lord of clay,
 And gave me Paradise in to play;
 But through my sin the sooth to say,
 Deprived I was therefrom.

And from that weal put away,
 And here hath longed si'then aye,
 In the sternes both night and day,
 And all my kind also.

Now by this light that I now see,
 Joy is comen Lord through thee ;
 And on thy people thou hast pity,
 To put them out of pain.

Sicker it may none other be,
 But now thou hast mercy on me ;
 And my kind through thy posty,
 Thou wilt restore again.

Isaiah.

Yea, sicker this ilke light
 Comes from God's Son Almighty ;
 For so I prophecied aright,
 While that I was living.

Then I to all men behight,
 As I ghostly saw in sight ;
 This word that I through God's might
 Shall rehearse without tarrying.

The people that walked in darkness have seen a great
 light. *Isaiah ix. 2.*

The people I said that time express,
 That went about in the Sternes,
 See a full great lightness,
 As we do now each one.

Now is fulfill'd my prophecy
 That I the Prophet, Esay,
 Wrote in my book, that will not lie,
 Whoso will look thereon.

Simeon the Just

And I, Simeon, sooth to say,
 Will honour God all that I may,
 For when Christ was a child in good fay,
 In temple I him took.

And as the Holy Ghost that day,
 Taught me ere I went away;
 These words I said to God's pay,
 That men may find in book.

Lord, now lettest thou thy servant depart in peace,
 according to thy word, for mine eyes have seen thy
 salvation. Luke ii. 29-30.

There I prayed withouten less,
 That God would let me die in peace,
 For sweet Christ that comen was,
 I had both felt and seen.

That he had ordained for man's heal,
 Joy to the people of Israel,
 Now is it won, that ilke weal,
 To us withouten ween.

John the Baptist

Yea Lord, I am that Prophet, John,
 That baptis'd thee in flood Jordan,
 And preach'd to many a nation,
 To warn of thy coming.

To bring thy people to salvation,
 By merit of thy bitter passion,
 Through faith and penance to have remission,
 And with thee to have waning.

Repent ye, for the Kingdom of Heaven is at hand.
 Matthew iii. 2.

And with my fingers I shew'd express,
 When I liv'd in Wilderness,
 A lamb in tokening of thy likeness,
 A ransom for to be.

At thy coming we had forgiveness;
 Mercy concluded righteousness,
 Therefore these words I do rehearse,
 With honour unto thee :---

Behold the Lamb of God, which taketh away the sin
 of the world. John i. 29.

Seth.

And I, Seth, Adam's Son, am here,
 That living went withouten were,
 To ask at Paradise a prayer,
 At God as I shall say.

That he would grant an Angel in high,
 To give to me oil of his mercy,
 To anoint my father in his annoy,
 In sickness when he lay.

Then to me appear'd Michael,
 And bade me travel never a deal,
 And said, roaming nor prayers fell,
 That grant me not to seek.

Nor of that oil might I have none,
 Made I never so much moan,
 Until five thousand years were gone,
 And five hundred eke.

David says; This is the day which the Lord hath made,
 we will rejoice and be glad in it. Psalm cxviii. 24.

A high God and King of bliss,
 Worshipp'd be thy name I wist;
 I hope that time now comen is,
 Deliver'd to be of languor.

Come Lord, come to hell anon,
 And take out thy folk every one,
 For the years all be comen and gone,
 Si'then mankind first came here.

Then Satan sitting in his seat, said to the Demons,

Hell hounds all that be here,
 Make you bonne with bost and beer,
 For to this fellowship in fear,
 There hies a fearly freak.

A noble morsel you have man,
 Jesus, that is God's Son,
 Comes hither with us to won,
 On him now ye you wreak.

A man he is fully in fay,
 For greatly death he dread to day,
 And these words I heard him say,
 "My soul is thirst to death."

Such as I made halt and blind,
 He hath them healed to their kind,

Therefore this boaster look that ye bind
In bale of hell breath.

Second Demon.

Sir Sathanas, what man is he,
That should thee prive of thy posty ?
How dare he do against thee,
And dread the death to day.

Greater than thou him seems to be,
For degraded of thy degree,
Thou must be soon, well I see,
And prived of thy prey.

Third Demon.

Who is he so stiff and strong,
That so master-like comes us among ;
Our fellowship as he would fong,
But thereof he shall fail.

Wete he us with any wrong,
He shall sing a sorry song ;
But on thee, Sathanas, that it belong,
And his will ought avail.

Satan.

Against this shrew that comes here,
I tempted the folk in foul manner ;
Aysell and gall to his dinner,
I made them for to dight.

And since to hang him on rood tree,
Now is he dead right so through me,
And to hell, as you shall see,
He comes anon in hight.

Second Demon.

Sir Sathanas, is not this that Sire,
That raised Lazarus out of the fire?

Satan.

Yea, this is he that would conspire
Anon to reave us all.

Third Demon.

Out! Out! Out! Alas!
Here I conjure thee, Sathanas,
Thou suffer him not come in this place,
For ought that may befall.

Second Demon.

Yea, sickerly, and he come here,
Passed is clean our power,
For all this fellowship in fear,
Have come away he would.

For at his commandment,
Lazarus, that with us was tent,
Maugre our teeth, away he went,
And him might we not hold.

Then comes Jesus, and says in a loud voice,
Lift up your heads, O ye gates, and be ye lift up ye
everlasting doors, and the King of Glory shall come in.
Psalm xxiv. 7.

Open up hell-gates anon,
Ye princes of pain every one,
That God's Son may in gone,
And the King of bliss.

Second Demon.

Go hence popelard from this place,
 Or thou shalt have a sorry grace,
 For all thy boast and thy menace,
 These men thou shalt miss.

Satan.

Out! Alas! What is this,
 Seeing I never so much bliss,
 Toward hell come I wist,
 Si'then I was warden here.

My masterdom fares amiss,
 For yonder a stubborn fellow is,
 Right as wholly hell were his,
 To reave me of my power.

Third Demon.

Yea, Sathanas, thy sovereignty
 Fails clean, therefore thou fly;
 For no longer in this see,
 Here shalt thou not sit.

Go forth, fight for thy degree,
 Or else our prince thou shalt not be,
 For now passeth thy posty,
 And hence thou must flit.

Then Satan arose from his seat, and said,
 Out! Alas! I am shent,
 My might fails verament;
 This Prince that is now present,
 Will pull from me my prey.

Adam by mine inticement,
 And all his blood through him were shent,
 Now hence they shall all be hent,
 And I in hell for aye.

King David.

I, King David, now well may say,
 My prophecy fulfill'd is in fay,
 As now shows in sight vëry,
 And soothly here is seen.

I taught men this in my life day,
 To worship God by all way,
 That hell gates he shall affray,
 And win that his hath been.

O that men would praise the Lord for his goodness, and
 for his wonderful works to the children of men. For he
 hath broken the gates of brass, and cut the gates of iron
 in sunder. Psalm cvii. 15, 16,

Jesus.

Open up hell gates yet I say,
 Ye princes of pain that be present,
 And let the King of bliss this way,
 That he may fulfill his intent.

Satan.

Say what is he, that King of bliss.

King David.

That Lord the which almighty is,
 In war no power like to his,
 Of all bliss is greatest King.

And to him is none like I wist,
 As is soothly seen by this ;
 For men that sometime did amiss,
 To this bliss he will them bring.

Here Jesus taketh Adam by the hand, and saith,
 Peace to thee, Adam, my darling;
 And eke to all thine offspring,
 That right wist were in earth living,
 From me ye shall not sever.

To bliss now I will you bring,
 There you shall be without ending.
 Michael, lead these men singing,
 To bliss that lasteth ever.

Michael.

Lord, thy will done shall be ;
 Come forth, Adam, come with me ;
 My Lord upon the rood tree,
 Your sins hath forbought.

Now shall you have liking and lee,
 And be restor'd to your degree,
 That Satan with his subtilty,
 From bliss to bale had brought.

Then Michael led Adam and the Saints to Paradise, and
 met Enoch, Elias, and the pardoned thief in the way:

Satan.

Out ! Alas ! now goes away
 All my prisoners and my prey,
 And I myself may not start away,
 I am so straitly tied.

Now comes Christ, sorrow I may,
 For me and my many for aye ;
 Never since God made the first day
 Were we so sore afraid.

Here Adam seeing Enoch and Elias, says,
 Sirs, what manner of men be ye,
 That bodily meet us as I see,
 And dead came not to hell as well as we,
 Si'then all men damned were.

When I trespass'd God hight me,
 That this place clos'd should be,
 From earthly man to have entry,
 And yet I find you here.

Enoch.

Sir, I am Enoch, the sooth to say,
 Put in this place for God's pay,
 And here have lived ever since aye,
 At my liking all my fill.

And my fellow here, in good fay,
 Is Hely, the prophet, as you see may,
 That ravish'd was in this array,
 As it was God's will.

Elias.

Yea, bodily death, leave then me,
 Yet never suffer'd we ;
 And here ordained are to be,
 Till anti-christ come in East.

To fight against us shall he,
 And slay us in this holy city ;

But sickerly within days three
And a half we shall rise.

Adam.

And who is he that comes here,
With cross on shoulder in such manner.

Thief.

I am that thief, my father dear,
That hung on a rood tree.

But I believ'd withouten weer,
That Christ might save us both in fear ;
To him I made my prayer,
The which was granted me.

When I see signs full very,
That he was God's son, sooth to say,
To him devoutly did I pray,
In his region when he came,

That he would think on me alway ;
And he answer'd and said, this day
In paradise thou shalt with me play,
So hither the way I noome.

Then he betaught me this tokening,
A cross upon my back hanging,
The angel Michael for to bring,
That I might have entrance.

Adam.

Now go we to bliss both old and young,
And worship God all willingly ;
And thitherward I red we sing,
With great solemnity.

*Then all went out; and Michael began singing
Te Deum laudamus.*

The 17th Pageant terminates here in the MS. 2124. The MS. 2013 has the following appendage.

Woman.

Woe be to the time that I came here,
I say to thee now Lucifer,
With all thy fellowship in fear,
That present be in place.

Woeful am I, with thee to dwell,
Sir Sathanas, serjeant of hell;
Endless pains and sorrows cruel,
I suffer in this place.

Sometime I was a taverner,
A gentle gossip and a tapster;
Of wine and ale a trusty brewer,
Which woe hath me wrought.

Of cans I kept no true measure,
My cups I sold at my pleasure,
Deceiving many a traveller,
That my ale were naught.

And when I was a brewer long,
With hops I made my ale strong;
Ashes and herbs I blend among,
And marred so good malt.

Therefore I may my hands wring,
Shake my cans and cups ring;
Sorrowfully may I sigh and sing,
That ever I so dealt.

Taverners, tapsters, of this city,
Shall be promoted here by me,
For breaking statutes of this city,
And hurting the commonwealth.

With all tippers tappers that are cunning,
Mis-spending much malt, brewing so thin,
Selling small cups money to win,
Against all truth to deal.

Therefore this place ordained is,
For such ill doers so much amiss ;
Here shall they have their joy and bliss,
Exalted by the neck,

With my master, mighty Mahommed,
For casting malt beside the tomb,
Much water taking for to compound,
And little of the sack.

With all mashers, minglers of wine in the night,
Brewing so blending against day light,
Such new made claret is cause full right,
Of sickness and disease.

This I betake you more and less,
To my sweet Mr. Sir Sathanas,
To dwell with him in this place.
When it shall you please.

Satan.

Welcome, dear darling, to us all three,
Though Jesus be gone with our many,
Yet shall thou abide here still with me,
In pain without end.

Second Demon.

Welcome, sweet lady, I will thee wed,
 For many a heavy and drunken head,
 Cause of thy ale were brought to bed,
 Fare worse than many a beast.

Third Demon.

Welcome, dear darling, to endless bale,
 Using cards, dice, and cups small;
 With many false oaths to sell thy ale,
 Now thou shalt have a feast.

Finis Deo gratias.

French Mysteries.

The Duke de Valliere's *Bibliothèque du Theatre* furnishes notices and extracts of the French Mysteries or Sacred Dramas, performed in the 15th and succeeding century; and Bayle's *Dictionary* contains several extracts from *Le mystere des actes des Apostres*; in the article *Chocquet*, which was added in the 2nd edition.

Moralité mystere et figures de la passion de nostre Seigneur Jesus Christ, nommee Secundum legem debet mori, et est a unze personages; par Jean d'Abondance. Lyon. 8vo. Black letter.

Chant natal, contenant sept Nöels ung chant pastoural et ung chant royal; avec un mystere de la nativite par personages; par B. Aneau. Lyon, 1539. 4to.

Tragedie Sainte divisee en trois theatres, ou autrement les Evangiles de Jesus Christ mis en Poeme; par François d'Avesnes. Paris, 1652. 12mo.

Le mystere de la conception et nativite de la glorieuse

Vierge Marie, avec le mariage d'icelle; la nativite, passion, resurrection, et ascension de notre Sauveur et Redempteur Jesus Christ; joué a Paris l'an de grace, 1507. Le tout en rimé Françoise, et par personnaiges, par Jehan Michel. Paris, 1507. folio. This volume contains three mysteries—The conception, passion, and resurrection of Jesus.

Le mystere de la passion de notre Seigneur Jesus Christ, mis par personnaiges en rime Françoise; par Jehan Michel, et joué moult triumpamment, a Angiers, en l'an 1486, en la fin d'Aoust, 1486, folio. M. Gaignat had a copy printed by Verard of Paris, in folio, 1499, with forty paintings, and additions by John Michel.

C'est le mistere de la resurrection de nostre Seigneur Jesu Christ, par personnaiges, au nombre de 80, composé, par Jehan Michel, et joué a Angiers triumpamment devant le Roi de Cecile. Paris, folio, and three or four 4to. editions.

Les Marguerites de la Marguerite des Princesses, la tres illustre Reyne de Navarre, contenant (page 177 à 380) la comédie de la nativite de Jesus Christ. Comédie de l'adoration des trois Rois à Jesus Christ. Comédie des Innocens. Comédie du Desert. 8vo.

Le mystere de la conception, et la mariage, et annonce de la Vierge Marie, par personnaiges. Paris, 1539, 4to. and a 4to. edition by Veuve Trepperel.

La mystere de la conception, mis par personnaiges. Paris, 4to. Alain Lotrain.

L'incarnation et nativite de nostre Sauveur. Folio. Black letter.

Le proces qu'a fait misericorde contre Justice, pour la redemption humain, lequel demontre, le mystere de

l'annonciation, mis par personnaiges en rime François. 8vo. Black letter.

Le mystere de l'incarnation de nostre Sauveur Jesus Christ, laquelle fut montree et joué par personnaiges, l'an 1474, les festes de Noël, en la ville de Rouen. Folio.

Nativite de Jesus Christ, mise par personnaiges, avec la digne accouché. 8vo. Black letter.

La ressurection de Jesus Christ. Paris, 4to. Black letter.

Le mystere de la vengeance de nostre Seigneur Jesus Christ, mis en rime François, et par personnaiges. Paris, 1491. folio.

Le jue et mystere de la Sainte hostie, mis par personnaiges, en rime François. Paris. Jehan Bonfons. 16mo. Black letter.

Le mystere, comment la Sainte larme fut apportee à Vendosme, par le Noble Comte Geoffry Martell.

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Italian Mysteries.

Giovanmaria Cecchi, L'Esaltazione della croce, colla descrizione dell'apparato, etc. Fiorenza, 1492. 8vo.

Domenico Cornachini. La nativita de Christo. Fiorenza, 1607. 8vo.

Orazio Falteri, Trionfo de Christo, nella Domenica delle palme. Siena, 1609. 4to.

Simone Martini, la presentazione al tempio, di nostro Signore Gesu Christo. Siena, 1618. 4to.

Lorenzo de Medici, et altri della steffa famiglia, rime sacre (con rappresentazione spirituali) con osservationi di Francesco Cionacchi. Fiorenza, 1680, contains L' Annunziazione de nostro Signor Gesu Cristo, e il pianto de S. Maria Maddelena. Fiorenza, 1606. 4to.

- L'annunziatione de nostra Donna. Siena, 1608. 4to.
 L'annunziatione della Vergine Maria. Fior. 1565. 4to.
 La nativita de Christo, 1538. 4to. &c. &c.
 Gesu Cristo quando disputo nel Tempio. Fiorenza,
 1559. 4to.
 La passione de nostro Signor Gesu Cristo. Fiorenza,
 1534, 1559. 4to.
 La resurrezione de Gesu Cristo. Fiorenza, 1559. 4to.
 Miracolo del corpo del Cristo. Fiorenza, 1555. 4to.

A silent exhibition of the various actions of the Redeemer's life was made in the Theatre of Strasbourg, in September 1816, by persons, whose countenances, dresses, &c. exactly corresponded with those of the figures in the paintings of the best masters.—*Blackwood's Edinburgh Magazine*, November, 1817.

Jewish Works relating to Jesus.

ספר תולדות ישו. The History of Jesus. This work was translated into German, and published at Vienna in 1640, in 8vo. by Ferdinand Francis Engelsberger, a Christianised Jew, who relapsed to Judaism, and afterwards in Wagenseil's *Tela Ignea Satanæ*. Its substance has also been printed in the *Bibliotheca Rabbinnica a Bartoloccio*. Pars. iv. p. 423-425. Ray. *Martinii, Pugio Fidei*, Pars. ii. p. 362-364. The German edition of Martin Luther's works, and in a sermon by the Rev. J. Kinghorn of Norwich, entitled, *The Miracles of Jesus not performed by the power of the Shem-hamphorash*. London, 1812. 8vo.

ספר תולדות ישוע הנזירי. *Historia Jeschux Nazareni, à Judæis blaspheme corrupta, ex manuscripto hactenus inedito, nunc primum edita, ac versione ac notis,*

(quibus Judæorum nequitia proprius deteguntur et authoris asserta ineptia ac impietatis convincuntur) illustratur, a Joh. Jac. Huldrico, Tigurino. Leyden, 1705. 8vo.

An abstract of the history of Jesus current in the East, is found in Sandys's relation of a journey, begun A. D. 1610. Book iii. p. 147.

Histoire critique de Jesus Christ, fils de Marie, tiree d'ouvrages authentiques, par Salvador, Juif, traduit par un Français réfugié

Thesaurus Passionis Domini nostri Jesu Christi, à Rabbi Israel, Judæus. Bononiæ.

Gilb. Genebrandi, Collectaneæ Eliæ Levitæ et R. Jacobi filii Salomonis, de Christo, ex Talmud, Tract Sanhedrin, Cap. Helek. Paris, 1572.

Scheidii loca Talmudica, in quibus Jesu et discipulorum ejus, fit mentio.

Fabricius has re-printed two letters said to have been written by the Jerusalem Jews to those of Ulm, and by the Jews of Toledo to the Sanhedrim at Jerusalem, relating to Jesus. Cod. Apoc. Nov. Test. Tom. iii. p. 493-503.

Mahomedan.

A History of Jesus is contained in the 3rd chapter of the Koran, entitled, The family of Imran, (the father of the Virgin Mary.)

Compendium Historicum, eorum quæ Muhammedani de Christo, et præcipuis aliquot religionis Christianæ capitibus tradiderunt, auctore Levino Warnero. Lug. Bat. 1643. 4to.

Heterodox.

An extremely violent philippic against Jesus is contained in Sylvain Marechal's *Almanach des honnetes gens*, copied into Peignot's *Dictionnaire des livres condamnés au feu*. Tom. i. p. 286-289.

In Dupuis's *origine de toutes les Cultes*, Jesus, the Virgin Mary, &c. are considered imaginary personages, originating in misconceptions of the Zodiacal system. The same idea is found in other authors.

Who was the father of Jesus Christ? An attempt to prove that Jesus was the son of Zachariah, John the Baptist's father, in a letter concerning the two first chapters of Luke; attributed to Mr. Taylor, the translator of Bürger's *Leonora*. London, 1811.

A tract attempting to prove that Joseph was Christ's natural father, entitled, *A short conversation between an Indian and a Briton, relative to the two genealogical tables of Jesus Christ*, appended to a reply to Mr. Burgess's *Journey to Eden*. London, 1818. 8vo.

Natürliche geschichte des Profeten von Nazareth. The Virgin Mary's immaculate conception is paralleled in this work to the tale of Paulina and Mundus, related by Josephus. *Antiquitates Judaicarum*. Lib. xvii. c. 3 & 4.

Histoire critique de Jesus Christ. 8vo. Suppressed.

La passion de Notre Seigneur, en vers burlesques. Paris, 1649.

Ecce Homo, or a critical enquiry into the history of Jesus Christ, being a rational analysis of the gospels. London, 1813. 8vo. Daniel Isaac Eaton, the publisher, was pilloried and imprisoned. The author was imprisoned likewise.

Parrellels.

Jesus Christus und Lykurg zwey gemälde zur vergleichung, ein schreiben an Trajan. 1784. 8vo.

A comparison of the actions, &c. of Jesus, related in the Apocryphal Gospels, with those of Manes, Xaca, Bouddha, Veeshnu, Creeshna, Isuren, and Fo, is contained in chap. 95, and 131 to 135 of Georgii, Alphabetum Tibetanum. Rome, 1762. 4to.

The Rev. Mr. Maurice notices the blasphemous Parrellel attempted to be run by M. Volney and other Infidels between Christ and Chrishna, not only in name, but in the life and pretended miracles of the latter; and reviews the account of Salivahana or Salbahan, who is parralleled with Jesus in the 9th volume of the Asiatic Researches, in a treatise, entitled, Brahminical fraud detected, or the attempts of the Sacerdotal tribe of India to invest their fabulous deities with the honours and attributes of the Christian Messiah, examined, exposed, and defeated, in a series of letters to the Right Reverend the Episcopal Bench. London, 1812. 8vo.

Hierocles, and other writers, have parralleled Jesus and Apollonius Tyanæus, whose life, miracles, &c. written by Philostratus, has been translated from the Greek into several European languages.

Christ's Genealogy, &c.

Vinc. de Brandelis, Tractatus de singulari puritate conceptionis Jesu Christi. 1552. 4to.

Georg. Callixtus, Num Christus Secundum carnem sit filius Dei naturalis vel adoptivus. Helmstadt, 1643. 4to.

- Ger. Joh. Vossius, De genealogia et annis, quibus
Christus natus, baptizatus, mortuus. Amstel. 1643. 4to.
La Genealogie de Christ, en vers Françoise. 8vo.
Black letter.

Magi.

Hen. Crombachi, Regum Majorum Historia. Colon,
1654. folio.

Cultus et icones trium Regum. Colon, 1672. 18mo.

Historia trium Regum. Colon, 1471, 1481, 1486, 4to.

Innocents:

Danielis Heinsii, Herodes Infanticida. Tragedia, ac
poemata ejus nonnulla. Lug. Bat. 1602, 1632. 8vo.

Giovambatista Marino. La Strage degl' Innocenti.
Venezia, 1633. 4to.

Two Thieves.

Hen. Hamelmanni, Concio de latronibus una cum
Christus crucifixus. Rostoch. 8vo.

And. de Soto, De la conversion del buen ladron.
Anvers, 1606.

The Wandering Jew, in Percy's reliques of ancient
English Poetry. Vol. ii. p. 301-307.

Name.

Wilh. Alardi, Fünf guldene A, B, C, der namen
Christi. 1615. 4to.

Les louanges du saint nom de Jesus Christ, en vers
François, avec la correspondance des figures a la verite,
par Victor Brodeau. Lyon, 1543. 8vo.

Dan. Cramereri, Emblamata 50, de nomine Jesu. Franc,
1607, 1624. 8vo.

Mariana ab Orscebar, Jesus Omnia, seu thesaurus

cordium, suavis ac melliti nominis Jesu Metsia, Opusculum 5 Gazophilaciis divisum, ac totidem figuris æneis decorum. Monach, 1623. 8vo.

Geor. Justi Schottelii, Jesu Christi nomen ehr, in gebundenen und ungebundenen reden, auf dem süßen namen Jesu eingerichtet, mit 130 küpfen. Wolfen, 1666. 8vo.

Caroli Stengelii, sancti nominis Jesu, cultus et miracula. Aug. Vind. 1613, 8vo.

Officium Sancti nominis Domini nostri Jesu Christi. Latin and German, in black and red ink. 18mo.

Miracles.

Memory of Christ's miracles in verse, by Samuel Rowlands. London, 1618. 4to.

Justi. Tetzleri, Historia miraculorum Christi, Carminæ Græce et rhythmis Germanicis. Lipsiæ, 1592. 4to.

Relics, &c.

Rosarium mysticum in honorem 5 vulnerum Domini nostri Jesu Christi. Colon, 1639. 12mo.

Officium 5 plagarum Christi. Venet, 1607. 8vo.

Don Francesco Pifferi, Brieve discorso sopra i misteri della corona del Signore. Sienna, 1602, with 39 wood cuts.

Galteri Cornuti. Arch. Senonensis, Historia susceptio- nis Coronæ Spineæ Jesu Christi, quam Ludovicus Rex à Baldvino Imperii Constantinopol. Hærede obtinuit, ac Parisiis reportavit. Anno. 1239. In Chesnii, series aucto- rum qui de Francorum Historia Scripserunt. Cap. iv. Paris, 1635.

Corn. Curtius, Bruxellensis, De clavis Dominicis. Monaci, 1622. 8vo. Ant. 1634, 1670, 12mo.

Sebast Mitternacht, de reliquiis Passionis Dominicæ, item de reliquiis Salvatoris Papalibus. Geræ, 1666. 8vo.

Francisci Collii, de Sanguine Christi, Libri 5, in quibus de illius natura, effusionibus, ac miraculis, copiose disseritur. Mediolani, 1617. 4to. Suppressed.

Leonardus Matthæi, De Sanguine Christi in triduo mortis ejus effuso. Venet, 1617. 4to.

Cardinalis de Rovere, Tractatus de Sanguine Christi. Nurem. 1473. folio.

A little treatise of divers miracles shewed for the portion of Christ's blood, in Hayles. London: Printed by Richard Pynson. 4to. Poetical.

Jean Boulaese, Histoire du miracle de la Sainte hostie, fait a Laon, 1566. 12mo. Paris, 1573.

Wahrhaftige relation eines ausbündigen miraculs, so sich am hochwürdigsten sacrament des alters, zu Fauernay in Burgund zugetragen, aus dem Frantzösischen verdeutchet. Cöln, 1609. 8vo.

Joh. Stahlenii, Consideratio theologica circa raras et admirandas apparitiones in formo pueri, viri, carnis, et sanguinis, in venerabili Eucharistia Sanctorum.

—◆—

Sindonia, &c.

Fr. Adorni, Epia. de Taurinensi, Peregrinatione S. Carole ad Sindonem Domini visendam, extat cum Pin-gonii de Sindone Evangelica: Taurin, 1581. 4to.

J. Jac. Chiffletius, De linteis Sepulchralibus Christi. Ant. 1624. 4to.

M. A. Dominicy, De Sudario capitis Christi. Cadu-rie, 1640. 4to.

D. Mallonii, Jesu Christi crucifixi, stigmata sacræ

Sindoni impressa, ab Alphonso Palæoto explicata, cum figuris æneis. Venet, 1569. folio. Douaci, 1607, 1616. 4to.

Explicatione del S. Lenzulo, ove fu involto il Signore, per Alfonso Paleoto, Arcivesc di Bologna, 1599. 4to.

Alph. Palæoti, Beschreibung der heiligen leinwath, oder Grabtuchs Christi, durch Carol Stengelium ver- teutschet, mit vielen kupffer-stücken gezieret. Augspurg, 1608. 4to.

Phil. Pingonii, Sabaudi, De Sindone Evangelica Taurinensi. Taurinensi, 1518. 4to.

Sindone Evangelica historica theologica, per Agastino Solaro, Vesc. de Saluzzo. Torino, 1627. 4to.

Tesore celeste, in discorsi morali sopra la S. Sindone di N. S. Giesu Christo, da Geo. Fr. da Sospello. Torini, 1625. 4to.

La Devotion à la Sainte Veronique, ou la reparation des outrages fait à la face sacree de Notre Seigneur, representée dans la voile de St. Berenice, par le Pere Ant. Thomas. Paris, 1694. 12mo.

Quattre prediche de transportation S. Sindonis. Taurin, 1578.

Cross, in Prose.

Alexandri Monachi, Liber de inventione crucis. Græce, cum versione et notis Jac. Gretseri. Ingold, 1600.

D. Berengosii, Abb. Libri 3, de inventione crucis. Paris, 1589.

Petrus Biverus, Matritiensis, Soc. Jes. Sacrum Sanctuarum crucis, et patientiæ crucifixorum, et cruciferorum, emblamaticus imaginibus laborantium ornatum.

Joh. And. Bosii, Exercitatio in narrationes veterum de inventa cruce Domini. Jenæ, 1668. 4to.

Giacomo Bosio, *La trionfante e gloriosa croce*. Rome, 1610. folio.

Demet, Canevarius, *De ligno sancto commentarius, ejusque qualitatibus, ex quibus lignum nuper in Italium delatum, adulterinum esse demonstratur*. Rome, 1609. 8vo.

Memorie istoriche dell'apparitione delle croci prodigiose, da Carlo Cata. Nap. 1661. 4to.

Far. Dom. Cavalca, *Specchio di croce*. Ven. 1504. 4to.

Joh. Chrysostomi, *De negatione Petri, et de croce, et de figura Christi, Interprete Frontane Ducaeo*. Paris, 1606. 4to.

Cyrilli, Archi. Epis. Hierosol, *Epistola ad Constantinum Imperatorem, de signo crucis in Hierosolymis apparente*. Paris, 1589.

Miraculæ Sanctæ crucis, Stockholmiæ, Seculo 15 invente, annotata, per F. Gregorium, Monachum, edidit Laur. Roberg. Upsaliæ, 1725. 4to.

Jac. Gretseri, *Opera de Sancta croce*. Ingold, 1616. Folio.

Jac. de Robles, *Historia de Sanctissima croce Caravacensi, primum ab ipsa Hispanice conscripta, Latina reddita à Mel. Freiernnio*. Aug. Vind. 1609. 4to.

Angeli Roccæ, *Comment. De partis ligna crucis in Sacrario Apostolico asservata*. Romæ, 1609.

Ci, Salmassii et aliorum, *Epistola, de croce, extat cum Thomæ Bartholine, Dissertatio de latere Christi aperto*. Lug. Bat. 1646. 8vo.

Miraculi, S. S. Imaginum, *Historische beschreibung vieler herrlichen miraculen und wunderwercken, welche bey dem heiligen creutz und bildnissen Christi, Mariæ, &c. geschehen*. Würtzburg, 1591. 12mo.

Staurologia Coloniensis, in qua de S. S. per Diæcesin Coloniensem sparsis crucibus ex omni antiquitate, dissertitur. Colon, 1686.

Poetical.

D. Cæc, Cypriani, Epis. Carth. Carmen de ligæ crucis. Mirand, 1496.

Joh. Fran. Pici, Staurostichon, id est, carmen de mysteriis crucis passim in Germaniæ delapsæ. Anno. 1503. Francofurti, 1602.

La inventione della croce di Gesu Christo, descritta in versi sciolti e in stile comico e tragico, per Bertramo Poggi. Fiorenza, 1561. 8vo.

P. Magnencii Rabani, Mauri, De laudibus Sanctæ crucis, opus erudicione versu prosaque mirificum. Editore Jacobo Vimpefengio, Sletstatinò. Phorçheim, 1503. folio. Aug. Vind. 1603.

The History of the Holy Cross in Dutch. Culemberg, 1489. 4to. The original has a wood cut on each page. Facsimiles of seven of these, all the Dutch text, and an English translation, in the style of Sternhold and Hopkins, by Mr. R. W. Wade, are given in Dibdin's Bibliotheca Spenceriana, Vol. iii. p. 348-377. A re-print of the English translation of this curious work is subjoined.

My dear son, Seth, mind what I say,
To paradise now go thy way,
Where thou shalt of the angel ask,
When I shall end my earthly task.

To him three seeds the angel gave,
To bury in his father's grave ;
From which a goodly tree shall spread,
And Christ thereon his blood shall shed.

Here Seth, his father, lays in grave,
And those three seeds the angel gave

Under his tongue he has them laid,
According as the angel said.

Here the three seeds the angel gave,
Rise in three twigs from Adam's grave;
And they in that same place did stay,
'Till Moses carried them away.

Here Moses rests, 'tis a true tale,
With Israel's children in a vale;
He there sees stand * * * * *
Together with * * * three * * * *

Here have they fair Mount Sion found,
Whereat they murmur'd all around;
And there did openly declare,
Those waters very bitter were.

The angel doth to Moses shew,
That he these three good trees should throw,
And o'er those bitter waters spread,
Which then grew sweet, as I have read.

Here Moses hath the trees cut down,
And them into the water thrown;
And took them thence again away,
And unto God did homage pay.

Here Moses, as we understand,
Doth plant the trees in Moab's land;
And they in that same place did stay,
'Till David carried them away.

The angel, you shall understand,
Is now come to King David's land,

And in three days he makes the king,
To Jerusalem the three trees bring.

Here from the earth these good trees three,
King David takes, as you may see ;
And with them he the sick did cure,
Of every ill they did endure.

To David, as I understand,
Here came a Noble of that land,
Who was o'er-run with leprosy,
And cur'd, as we in scripture see.

Here David comes and brings the trees,
And soon three swarthy men he sees,
Whom he with the three trees doth smite,
And they from black are turn'd to white.

Here in great haste, David, the king,
The trees doth to Jerus'lem bring,
And plants them, I would have you know,
That they within his court might grow.

Here have these trees within one night,
By God Almighty's help and might,
United, as you plainly see,
And are become one beauteous tree.

King David here his garden all
Has well secured by a wall ;
And plainly I to you declare,
He in this place knelt down in prayer.

Here David you may plainly see,
With thirty rings surrounds the tree,

And they were all of Sapphire made,
And there again he knelt and pray'd.

Here Solomon, King David's son,
By whom, to God, upon the throne,
A temple fair shall builded be,
Comes and cuts down this goodly tree.

They here proceed to mete and mark
The tree, to use it in the work ;
And they have fram'd and measur'd it,
To make it for the temple fit.

Here bring they now the wood to use,
But found too short, they it refuse ;
Or else too long, they're baffled still,
And leave it out against their will.

This wood is in the temple laid,
And now there comes a simple maid,
And on the wood she sits her down,
Which having done it burns her gown.

A prophetess I find here came,
Who Sybilla was call'd by name,
And openly she prophesied,
Christ on it should be crucified.

Wherefore the truth I'd have you know,
The Jews the Sybil punish'd so,
And tortur'd in such cruel wise,
That by the means thereof she dies.

Here did the Jews, as now I shew,
The wood across a river throw,

To the intent that men thereby,
Might pass across the river dry.

Here comes as you may understand,
The Queen who rules o'er Saba's land,
And barefoot by the side she past,
O'the wood that o'er the stream was cast.

The Queen of Saba here you see,
Reproaches King Solomon openly ;
And asks how he so bold could be,
Over a river to lay that tree.

Behold, here, Solomon, the King,
Hath placed many a curious ring,
Of finest gold and silver made,
On that wood on which Christ shall be laid.

Here Solomon doth in pieces saw
The wood, and to the temple draw,
And o'er the gates he doth it lay,
That men to it may homage pay.

Here comes Abyas, as I read,
Who third did Solomon succeed,
And from the wood he took away
The gold and silver, true I say.

The Jews are hither come in haste,
And from the temple the wood have cast,
And then this wood, of so much worth,
Have buried deep beneath the earth.

Here, after many days are past,
They make a bathing pool at last,

Where men to wash them might be laid,
Who duly had their off'rings paid.

Here comes the angel every day,
Who at the pool some time doth stay,
And those who after him first come,
Reliev'd from all their pains, go home.

When Christ to Pilate's house was brought,
Alone he stood confus'd in thought :
That wood deserving highest praise,
Itself above the pool did raise.

Here have they in that self-same stound,
This wood within the water found ;
And there of it a cross they made,
Which Christ did carry sore dismayed.

Christ with the cross is loaded here,
Which he for our misdeeds did bear ;
On it the penalty to pay,
Which for his sins on Adam lay.

Here Christ upon the cross is laid,
Blasphem'd, and scoff'd, and sore dismay'd ;
And there the penalty hath paid,
Which God, for sin, on Adam laid.

Behold, the holy cross stands here,
Which put the devil in great fear ;
For every one who stood around
Relief from all his ailments found.

The priests were much displeas'd hereat,
And when they had in council sat,

Decreed this cross of highest worth,
Should buried be beneath the earth.

The empress Helen, now, from Rome,
I understand is hither come,
In order to be certain made,
Where the true cross of Christ was laid.

Helena, soon as she came here,
Begins enquiry every where ;
And asks of Jews, both high and low,
That she from them the truth may know.

Helena here you see thought fit,
To imprison Judas in a pit,
Wishing to find out by his aid,
The place where the true cross was laid.

Now having lain there seven days,
Judas to Helen humbly prays ;
She from the pit will let him go,
And he to her Christ's cross will shew.

As soon as Judas was come here,
He humbly offer'd up a prayer ;
To him the angel did declare,
That the true cross of Christ was there.

Here Judas, see, who labours hard,
To find the true cross of our Lord,
Which having found, as scripture tells,
He at the same time found the nails.

Now Judas with the cross comes near,
Which he had found, as you may hear ;

And also with him brings nails three,
To th' Empress fair, as here you see.

Now none of these, who then stood there,
Which was the true cross could declare;
They therefore of these crosses two,
Laid on a dead man—it is true.

The third cross next they on him laid,
When straitway he was living made;
And by this means they quickly knew
That this one was our Lord's cross true.

Our Lord's cross here Helena takes,
And in God's honour two halves makes;
At Salem she one half doth lay,
The other half she takes away.

Here now as we are truly taught,
The remnant of the cross is brought;
And Constantine in public view,
Did thank the God of heaven 'tis true.

When many years were past, there came
A tyrant to Jerusalem,
And took the good cross of our Lord,
And it dishonour'd and abhorr'd.

Here on his throne is Cosdras plac'd,
And says he shall for ever last;
His cross he call'd the sun, we read;
A cock was the Holy Ghost he said.

Here now comes forth to public view,
One call'd Heraclius—'tis true,

And he has fought a battle here,
Against young Cosdras as you hear.

The place whereat occur'd this fight,
Was at a bridge, Danubius hight ;
Such blessing God Heraclius gave,
That he young Cosdrus made his slave.

The people all, with one accord,
Here hail Heraclius as their Lord ;
And all are come, both young and old,
And in his service are enroll'd.

Heraclius here, that emp'ror good,
To Cosdras comes, 'tis understood,
And asks of him if he will be
Converted to Christianity.

Heraclius here, as he had said,
Has stricken off the tyrant's head :
Thus a just punishment succeeds,
Of all his crimes and his misdeeds.

Young Cosdras here is, as you see,
Converted to Christianity ;
On the same day his people too.
Become all Christians,—it is true.

Old Cosdras here, Heraclius see,
Buries and sets the young one free ;
And here he gives him altogether,
The kingdom once held by his father.

Heraclius goes with hasty pace,
And takes that wood of heavenly grace,

And carried it without delay,
To Jerus'lam, as I've heard say.

The gates you here may plainly see,
Shut by the angel certainly,
Who said that Christ should humbly go,
Bare-headed and bare-footed too.

Heraclius now, in haste, draws near
Bare-footed,—his head also bare ;
And comes, as you may understand,
And in Jerus'lem's street doth stand.

Here comes Heraclius, you see,
To the temple with humility ;
And brings the wood where us'd to stay,
And with humility doth pray.

Some merchants in distress here lie,
Who think that they are near to die ;
But humbly to the cross they pray,
And quickly are reliev'd that day.

The merchants publickly here bring
To the holy cross an offering :
To God, the King of heaven, I pray,
To keep the Devil from us away.

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Christ's Person and Ancient Pictures.

Jos. Arnold, de Forma Christi. Rostoch, 1666. 8vo.
Dell' imagine Edessena, con osservatione historiche,
d'Agostino Calcagnino. Geneva, 1639. 4to.

Historia Imaginis Christi, et de imagine ejus in puteo magnæ ecclesiæ, Græcum et Latinum, cum notis Combesis. Paris, 1648.

Johan. Giachetti, Iconologia Salvatoris, de imagine Christi, ad Abgarum missa, et Kasilogia Præcursoris, sive de capite Johannis, Romæ, servato. Rome, 1628. 8vo.

Jacobus Gretserus, Syntagma de imaginibus non manu factis, deque aliis à S. Luca pictis, in Codino de Officiis Magnæ Ecclesiæ: Paris, 1648.

A description of Christ's person is in Nicephori Historiæ Ecclesiasticæ. Lib. i. cap. 40.

Pilartus, de Singulare Jesu Christi pulchritudine. Paris, 1641. 12mo.

M. J. Reiskii, de imaginibus Christi. Jenæ, 1685. 4to.

De imagine Christi ad Abgarum regem transmissa.

De imagine Christi S. Veronicæ, a Christo data.

De imagine Christi Sindone et linteis sepulchralibus impressa.

De imagine Christi statuæque Panædensi.

De imagine Christi per Lucam facta.

De imagine Christi, per Nicodemum sculpta.

De imaginibus Christi juxta Epistolam Lentuli et Nicephori, prosopographiam delineatis.

De imaginibus Christi, per numismata præcusiis.

Caroli Stengelii, Vera effigies Domini nostri Jesu Christi. München, 1649. 8vo.

Fran. Vavassoris, Galli. Tractatus de forma Christi, dum viveret in terris, ex Arndii recenscione. Rostoch, 1666. 8vo.

Christus und Maria physiognomisch dargestellt. Bern. 1792, 8vo.

A drawing of Jesus Christ, in the Museum. Cottonian Library, Julius D 7, with this inscription:—

Rex ego sum triplex,
 Qui Salvans omnia simplex.
 Condita queque rego,
 Trinus et unus ego.
 Est mea magestas,
 Cui substat cuncta potestas.

Coins.

Two with the head and name of Jesus in Hebrew on the obverse. Hebrew inscriptions on the reverse.

One with the head of Jesus on the obverse. A Hebrew inscription on the reverse.

One with the head of Jesus, and a Greek inscription on the obverse. Justinian and a Greek inscription on the reverse.

Engravings of these are given in Reiskii, *Historia Imaginis Christi*.

One with the head of Jesus in the centre of a cross on the obverse. A Hebrew inscription on the reverse.

A very large coin with the head of Jesus, encircled with Hebrew texts on the obverse. Hebrew inscriptions on the reverse.

Engraved in the *Bibliotheca Rabbinnica* a Bartoloccio. *Pars iv.* p. 162.

Banduri has engraved the following coins with Christ's Head on the reverse.*

Two of Michael Rhangabé, p. 712.

Five of Basilus, p. 724.

One of Constantine and Romanus, p. 733.

One of Nicephorus II. Focas, p. 736.

Six of Joannes Zimisces, p. 738.

One of Isaacius Comnenus, p. 747.

One of Romanus IV. Diogenes, p. 749.

One of Michael VII. Ducas, p. 751.

One of Alexius II. Comnenus, p. 760.

One of Theodorus Lascaris, p. 767.

* Numismata Imperatorum Romanorum. Tom. ii.

Picture Bibles.

In the infancy of engraving on wood, and before the invention of printing, prints, representing the most important events narrated in sacred history, were circulated among the lower orders. The following works of that description are still extant, and are minutely described in Heineken's *Idee generale d'un collection d'estampes*, where, and in Dibdin's *Bibliotheca Spenceriana*, several facsimilies of the plates may be seen.

Biblia Pauperam, sive historia veteris et Novi Testamenti. Forty wood cuts, with engraved texts, between the years 1420 and 1450.

Memoriale quatuor Evangelistarum, vel ars memorandi notabilis, per figuras Evangelistarum. Fifteen plates of figures and fifteen of text; about 1430. Small folio. An edition with forty-eight cuts is in the Royal Library of Paris.

Scripture Subjects. Thirty-two plates, with a wood cut above, and German verses below.

Many engravings relating to the life of Christ are found in the illustrated bibles of every country. The most celebrated published in England, are Walton's *Polyglot*, with Hollar's plates, in eight folio volumes, between 1657 and 1669. The holy bible with engravings, by Fittler, after pictures by the old masters. 2 vols. 4to. and 2 vols. 8vo. 1795. Macklin's bible, with engravings from pictures and designs of English artists. 6 vols. folio. 1800. Hewlett's bible, with 120 engravings by Heath, Neagle, Fittler, &c. 3 vols. 4to. 1811.

Historischer bilder bibel, von J. Alrich. 1770. folio.

Jost. Amman und Simon Huter neuwe biblische figuren, from Jost. Amman's designs. Francfort, 1564. 8vo.

Jost. Amman's engraved picture bible, after Wentzel Jamitzer, with German poetical explanations by H. P. Robenstock. Francfort, 1571.

Histoires de la bible, en 272 pieces, par Guil. de Bé. Paris, 1643.

Hans Sebald. Behem's *biblicæ historiae artificiosissime depictæ*. Latinis epigrammatibus à J. Emilio illustratæ. Franc. 1539. 8vo. Three hundred and forty-eight wood cuts. A German edition with the same cuts.

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Alessandro Boticello. *The Life of Christ,* 8vo. 15 plates,

Hexastichon Sebastiani Brant in memorabiles Evangelistarum figuras. Thomas Phorcensis, cognomento Anshelmi, tradidit, 1602. 4to. coloured plates.

Jesu Christi vita juxta quatuor Evangelistarum narrationes artificio graphices perquam eleganter picta. Authore Guilhelmo de Branteghem, Alostæo Carthusiano. Amsterdam, 1517. 8vo. A French edition, Lyon, 8vo. Black letter. Paris, 1541. 8vo.

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Historia Christi patientis et morientis, iconibus artificiosissimus delineata, per J. Cornelæ. Bruxelles, 1651.

Jacob Cornelissen. Passio Domini nostri Jesu Christi, scopus meditationibus Christianæ. Amsterdam, 1523. 4to. An edition in 64 plates, 12mo. Two editions of the passion in 12 large circular wood cuts.

Hans von Culmbach. The passion, copied from Martin Schön. Some plates copied reversely.

David Danneker. The passion, 1557.

Abraham van Diepenbeck. The passion, in 7 folio plates. The same copied at Paris.

Passio Domini nostri Jesu, ex Hieronymo Paduano, Dominico Mancino, Sedulio et Baptista Mantuano, per fratrem Chelidonium collecta, cum figuris Alberti Dureri, Norici, Pictoris, 36 wood cuts. Nuremberg, 1509. 4to. An edition in 16 copper-plate engravings, 1508. 12mo. An edition in 12 wood cuts, folio, 1510. Published at Venice with an Italian text, 1612, and at Antwerp, 1603. 4to. wood cuts.

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Hisbel Pen's life of Christ, small copper-plates. The life of Christ, wood cuts.

Theatrum Doloris filii Dei à Wölcker, with 25 engravings by Pfeffel. Lincii, 1715. 12mo.

La Passion de nostre Sauveur, par Ringman Philesius. Strasbourg, 1508. 25 plates.

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Udalricus Pinder. *Speculum passionis Domini nostri Jesu Christi, cum textu quatuor Evangelistarum.* Nuremberg, 1507 and 1519. folio. Engravings in wood, by Hans, or John Schaufelein.

Doctrina vita et passio Jesu Chriſti, juxta Novi Testamenti fidem et ordinem, artificiosissime effigiata. Frankfurt, 1537. 4to. Engravings on wood by H. Schaufelein.

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John Veldner, the supposed engraver of the wood cuts for the German edition of the *Speculum Humanæ Salvationis.* 1483.

Claude Vignon's life of Christ, in 13 small prints.

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Anthony Wierx's life of Christ, middling sized plates after De Voss.

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Contemplatio totius vitæ et passionis Domini nostri Jesu Christi. Venetiis, 1557. 8vo.

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Tableaux Sacrees de la vie, doctrine, miracles, mort, resurrection et ascension de Jesus Christ, representee en 132 planches gravees en taille douce, par les plus excellens hommes de ce siecle, avec des reflexions morales. Paris, 1677. 2 tom.

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La vie de nostre Seigneur. Paris, 1540, with wood cuts.

A few Pictorial Lives of the Virgin Mary are added, as they contain Plates relating to the History of Jesus.

Marc Antonio. The life of the Virgin, in 17 copper-plates, after Albert Durer. folio.

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Epitome in Divæ Parthenices Mariæ historiam, ab Alberto Durero, Norico, per figuras digesta, cum versibus Anne Xis Chelidonii.

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